

THE

MISSIONARY HERALD.

VOL. XVII.

DECEMBER, 1821.

No. 12.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

REPORT OF THE PRUDENTIAL COMMITTEE.

(Continued from p. 355.)

IN presenting this annual report, your Committee will follow the chronological order of the several missions;* and will then lay before the Board several other objects, which may seem worthy of particular attention.

MISSION AT BOMBAY.

The last report brought down the history of this mission to the commencement of the year 1820. The missionaries were then in the regular performance of their various and accustomed duties. The same course was steadily pursued, with such interruptions only, as were unavoidable, from ill health and other causes. The general state of the mission remained much as it had been, during the preceding year; nor did the prospects of the missionaries appear to have been materially altered.

Sickness of Mr. Nichols,

Mr. Nichols, it will be recollectcd, was brought near the grave by a severe and painful sickness, the first summer after his arrival at Bombay. A similar affliction was experienced by him, during the summer of last year. In the month of March, he removed with his family to Gore Bunder, a pleasant and elevated place, at the northern extremity of Salsette, open to the sea breeze, and very favorable to health. The occupancy of the government house, formerly a Catholic

monastery, had been previously offered to him, so long as he should find it convenient and agreeable to reside there, by Maj. Kempe, the commandant of the island. "A great number of villages in the vicinity," says Mr. Nichols, in a letter to the Corresponding Secretary, "were accessible, and seemed to invite the labors of a missionary. Every day enjoying the sea breeze, our health was uncommonly good. On the 28th of April, we were joined by brother and sister Newell, for the improvement of the health of their little daughter. A variety of circumstances led us all to determine on remaining there, till near the commencement of the rainy season, which sets in about the 10th of June."

At this retreat, which offered the double advantage of a change of air and a new field of evangelical labor, the plan of the missionaries was suddenly interrupted. About the 20th of May, Mr. Nichols, his wife, and their little boy, were seized with the intermittent fever. The presence of Mr. and Mrs. Newell on this trying occasion, was a great comfort to them, and is mentioned with gratitude, as a particular kindness of their Heavenly Father. It was necessary that they should visit Bombay, as soon as possible, for the benefit of medical attendance. They arrived at the house of Mr. Newell, on the 25th of May, in a very weak and distressed condition. Mrs. Nichols and the child recovered of the fever in about three weeks. The child, however, was immediately taken with another disease, which threatened speedy death. But he was kindly spared to the parents from this attack also. Mr. Nichols was confined to his bed for sixty days, during the hottest season of the year, unable to walk or stand. During all this time, he was visited by Dr. Taylor regularly once a day, and sometimes twice or thrice. The kind and gratuitous attendance of this gentleman, occupied as he is by professional and official

* This order was professedly followed in the report of last year; but, by accident, the account of the Palestine Mission was inserted out of its proper place. The occasion of this mistake is explained in the Miss. Her. for June, p. 189.

engagements, deserves to be distinctly and gratefully mentioned. His services have always been cheerfully rendered; and he has gratuitously furnished medicines, when the missionaries have not been otherwise supplied. In this way, and especially by his attention and skill, he has prevented much expense to the mission.

[After some notices, respecting a contemplated voyage of Mr. Nichols, which was finally given up, the Report proceeds.]

Mr. Graves has also experienced disappointments and afflictions. He has himself had several ill turns, brought on by various exposures, in travelling on foot, to preach the Gospel to the perishing natives. In September his infant son died, after a distressing sickness of three months, at the age of a year and a half. Within a few weeks afterwards, Mrs. Graves became the mother of twins, a son and a daughter, neither of whom survived the first month. The fond parents were again left childless, and mourned very tenderly over the tomb of their babes. Mr. Graves in writing on this subject, expressed himself thus: "You will have heard of our sore family afflictions. Our dear little ones are all gone. This is a severe chastisement; but doubtless we needed it. May we be profited by it. The heaviest afflictions, without divine grace to bless them, will do us no good."

[The reasons of Mr. Bardwell's embarkation for home, by the way of Calcutta, are next stated; but as this event has already been explained to our readers, the explanation need not be repeated.]

Preaching the Gospel.

The missionaries at Bombay do not forget, that, however important and necessary their other objects of attention may be, preaching the Gospel is their highest employment, as it is the divinely appointed method, by which sinners are usually brought to the knowledge and obedience of the truth. In the most discouraging circumstances, a confidence in the superior efficacy of the means, which God himself has established, should never be shaken, as it will never ultimately be disappointed. Whatever human philosophy may imagine, it is by the foolishness of preaching that men are induced to believe, whether they live in Christian countries, or amid the darkness of paganism.

Where this divine institution is honored and maintained with humble reliance on its Author; where the great truths of revelation are proclaimed, in the form of a plain, solemn, earnest testimony; though the effect may not, for a long time, be apparent, God will at length vindicate his own word, and prove the wisdom of his own plan.

At Bombay and the vicinity, no material alteration has taken place, as to the times and manner of communicating the Gospel by preaching. The missionaries, in their several spheres, and at many places more or less frequented, were in the constant habit of publishing salvation to the deluded thousands, by whom they were surrounded. Not seeing that fruit of their labors, which they greatly desired to see, they were almost necessarily under temptations to despondence and discouragement; and were only sustained, amid the sottish ignorance, and the absurd, wicked, and cruel superstitions, which heathenism every where displays, by the command of Christ, and by those promises which ensure the final prevalence of divine truth over error and sin of every kind, and in every form.

From the last joint letter, dated in January 1821, the Committee deem it proper to quote all that is said on the subject of preaching, as the letter has recently come to hand, and this part of it has not been published.

"In regard to preaching, we can do little more than repeat what we have often said in former communications. After the close of the last rains, all of us, who were able, made excursions on the neighboring coast, and in the island of Salsette, for the purpose of visiting our schools, and communicating religious instruction to the people, beyond the limits of our several stations.

Condition of Lapsed Catholics.

"One special object of the tours we made in Salsette and the northern coast opposite to that island, was, to search out and offer Christian instruction to the lapsed Catholics, concerning whom a more particular account will doubtless be interesting to you.

"You already know, that the Portuguese, a few generations ago, by the use of means not to be commended, brought a great number of the Hindoo inhabitants of Bombay, Salsette, and the adjacent coast, into a nominal subjection to the Roman Catholic church. The zeal of the Catholics in this place for the conversion of the heathen, appears long ago to have subsided; and the priests seem to be content to retain the descendants of those, whom their predecessors brought, in some instances by violence, within the pale of their church. But

these people are held in subjection to the priests, by a very precarious tenure. During the prevalence of the *cholera morbus*, about two years since, great numbers of these native Catholics joined in the idolatrous rites, that were practised by the Hindoos to arrest the vengeance of heaven; for which cause, they were, no doubt very properly, excommunicated by the priests. There are probably two thousand people, in this vicinity, now in this condition. All hope of their reconciliation to the church is given up; and they seem bent on turning back to the idolatry of their forefathers. The change is indeed easy and natural. It is only to change the names and images of Romish saints for those of heathen deities. The Hindoos are well pleased with this defection of the Catholics, though they still look upon them as outcasts, and would not, on any account, intermarry with them.

"In May last, an attempt was made, in several villages of these people on Salsette, to dissuade them from their purpose of becoming Hindoos; and an offer was made of establishing Christian worship and free schools among them, in case they would consent to receive religious instruction from us. Though several individuals seemed to be favorably inclined, the body of the people rejected these overtures. For several months after this first attempt, the heavy rains prevented us from visiting them again. But, at our quarterly meeting in October, it was judged expedient to send a special deputation to them, in the name of our mission, and to tender them the offer of Christian instruction. The measure was accordingly executed in the course of that month; but the result was the same as that of the former attempt. We still hope, however, that brother Nichols, who lives near a large village of these people, and not far from the greater part of them, may be able, by constant attention, to gain their confidence, and to prevail on them to accept our offers. If it should please God to give us any of their number, they may fairly be considered as converts from the heathen; for they have assumed the title and badges of idolaters, and seem to be fixed in their purpose of adhering to the Hindoo system. Mr. Nichols has established a school among some of them, who live in the suburbs of Tannah; but this measure has excited a great deal of jealousy, and few of their children attend, though there are great numbers of children idle in the streets.

"We consider the lapsed Catholics in this region, as a very interesting people, and suitable subjects of the sympathy and prayers of all, who call on the name of our Lord Jesus Christ; and we cannot but indulge the hope, that God will pity their deplorable state, and make their very imperfect knowledge of the Savior, the means of bringing them out of the thrall of idolatry into the glorious liberty of the sons of God."

Manner of preaching.

As a specimen of the evangelical instructions communicated at Bombay, and an exhibition of suitable feelings in regard to the great work of missiona-

ries, the following passages are extracted from a letter of Mr. Hall to the Corresponding Secretary, written just before Mr. Bardwell's embarkation. In reference to that event, the writer says:

"It would be far less trying, both to you and to us, if, along with these afflictive tidings, we could send you the good news of sinners flocking to Jesus. But alas, out of the tens of millions around us, and the some thousands of those millions, whom we have invited to the great salvation, we know not of a single one inquiring what he must do to be saved. The temptation to discouragement is very great. May we, and all our dear Christian friends at home, obtain faith and strength to labor and not faint. Should the painful diminution of our number, added to our want of immediate success, discourage or damp the zeal, either of ourselves or our patrons, it would doubtless be very sinful in us, and provoking to Him, who loves Zion and the souls of men infinitely better than we do, and knows infinitely better than we do, how to advance their highest interest. The dispensations of Providence, most mysterious to us, but no way doubtful as to their result, offer a very salutary exercise to our faith and humility, and a most interesting, solemn, and sublime theme to our contemplations."

Meeting at a School-room for Hindoo Children.

"For the last three evenings I have held meetings at one of our school-rooms, in a part of the town where no such meetings have before been held. About 150 natives, mostly Hindoos, but some of them Mussulmauns, were present at each time. On such occasions, a number of our school boys sometimes sing one of our Mahratta hymns; but a discourse of an hour and a half, or two hours, is usually the only exercise. My own method has been, of late, to hold three or four meetings, night after night, successively. This seems to keep up the attention of the people better, than when the meetings are held at periods, several days distant from each other. It is also more conformable to the custom of Hindoos, who meet to bear their own books read and expounded. In the compass of three or four discourses, an hour and a half or two hours long, a pretty comprehensive view of the Christian system may be given. During the last three or four weeks, I have held nine such meetings, in three different parts of the town. Some classes of people are more suspicious and shy of us than others; and such is their jealousy in some places, that we have not yet thought it expedient to hold such meetings in the school-rooms there. But I hope our meetings of this nature will be multiplied, as I consider them the most favorable opportunities, that we now have, for imparting Christian instruction to the natives."

Meeting at a School-room for Jewish Children.

"I have just returned from a meeting at our Jewish school-room," says Mr. Hall in a postscript, "where I delivered an address of an hour and a half to about an hundred persons, mostly Jews, among whom were a number of females. My subject was the portion of sacred history from the flood to the egress of the Israelites from Egypt, prefaced with a brief sketch of the creation, fall, and flood. From the blood of lambs, sprinkled over the doors of the Israelites in Egypt, typifying the blood of Jesus sprinkled on the heart of penitent believers, I took occasion to preach Christ crucified for sinners. My audience was very attentive; and I told them, that I hoped soon to deliver them two more lectures, at which they seemed much gratified. I have made some efforts to obtain other places, in addition to our school-rooms, for the accommodation of such meetings; but as yet I have been unsuccessful."

Mr. Hall had recently discovered a number of lapsed Catholics, and had labored with most of those, who were then in Bombay, endeavoring to turn them from Hindooism to the faith of Christ. They readily acknowledge the truth of Christianity, and do not attempt to defend the Hindoo system. They seem to be ashamed of what they have done. On a particular occasion, Mr. Hall enjoyed a favorable opportunity of exhorting them, and appears to have made a considerable impression.

In the month of October last, Mr. Hall and Mr. Graves made an itinerating tour in company. Of this tour Mr. Hall gives the following brief account, in a letter to the Treasurer, under date of Oct. 17th. "This evening Mr. Graves and myself returned from a tour of nine days. We went in a boat; sailed round the island of Salsette; stopped at the principal towns, and many of the small ones; and also at Basseen, on the opposite continent, in the vicinity of which we visited a number of places. Nearly all the day-time was spent in preaching; and we had the happiness of proclaiming the Gospel to a great number;—to Hindoos, Roman Catholics, and Musulmauns. May God own and bless these our feeble and unworthy labors."

[From the journal kept by Mr. Graves a considerable number of extracts are published in the Report. We select a part, as our limits remind us, that we cannot conveniently publish the whole.]

"Jan. 14, 1820. In company with brother Nichols, visited Darnda, where the attention

was such as made the day very interesting to us.

"15. Went to Chamboor with brother Nichols, where the people were unusually open and attentive. In the evening 20 or 30 were present. They were solicitous for our accommodation during the night, and would take no pay for entertaining us. Next day we visited several other small villages, and then separated for our respective homes. In returning, I came first to Murole, where large numbers heard the word attentively, and then to Koly Kullyan, a village of Catholics, without two Hindoo houses in the place. Their common language is Mahratta, often corrupted with Hindoo stanee, and a few Portuguese words. They have a school in their church to learn to *read* Portuguese and Latin; but very few *understand* either. It is most probable, therefore, that Mahratta will be the medium, through which these heathenized Christians will learn the Gospel. Several of them seemed pleased with the proposition of having a Mahratta school among them."

"Feb. 2. To-day another man told me privately, in such a manner that I had reason to believe him, that he was fully convinced of the truth of the Christian religion; 'but,' said he, 'what will it avail to avow it publicly, and bring on me the contempt of all the people?' I endeavored again to show him the nature of true religion, and the necessity of regeneration, with the effect this would have on his fear of man."

"March 22. Meeting with two learned bramhuns, I invited them to the Redeemer, and told them that if they would candidly examine the Christian religion, they would find it to be true. 'O yes,' said they, 'your religion and ours are both true, and proper for you and us respectively.' 'But,' said I, 'they contradict each other expressly; therefore if ours is true, yours is false, and vice versa. In regard to the worship of images our religions are contradictory; wise men should therefore examine thoroughly, and settle the point.' They replied, 'you are right; one God only should be worshipped; but after having worshipped images a long time, the mind will comprehend and settle upon the immaterial Spirit.' "

"27. Conversed, among others, with a very rich man. He heard, as he usually does, with a respectful, and almost silent, attention. It affords much pleasure, that some will *hear*; though they do not obey the truth. In the best time and way, God will certainly cause the truth to triumph, and to accomplish the salvation of men."

"30. Several of those who labored on our house, are in the habit of calling on us, and hearing conversation relative to the Redeemer. Two such now came. The appearance of one was particularly encouraging."

"Oct. 21. Visited Worlee, and had but poor opportunities of addressing the people, it being a very busy time with them as fishermen. But I returned by a temple, which I had not before visited, and which consists of four parts, dedicated to four idols. Here I had a favorable season, and urged the people to forsake their idols and receive the great salvation."

"Dec. 9. To-day it was said to me, 'Convert all your own people, and then attempt us.' I mentioned to them the contrariety of the Christian religion to the natural disposition of all men;—the necessity of regeneration;—that it was not the pleasure of God to convert all of any one nation, before any of another nation should be converted. His mercy is toward *all* nations; and he will take an individual here and another there, till all people will finally submit. I added, 'You need salvation and happiness. Why will you not accept it, while you have the offer? I intreat you to turn and be saved.' 'I can't tell,' said one, 'but I may hereafter. If it is written in my fates, it will be so. But at present I cannot.'"

At the close of a letter to the Treasurer, Mr. Graves observes: "I exceedingly wish I could tell you good news; but I must be content to say, or at least I must say, that we do not enjoy, in our labors, the converting influences of the Holy Spirit. But I do indulge the hope, that, as a body, we are beginning to seek more earnestly this divine gift: and we are still hoping, notwithstanding the meanness of our services and our own ill deserts, to see better days. We rejoice in the success of other missions, although ours seems as yet almost fruitless. I trust we have been witnesses for Christ; and that some honor will redound to him, in consequence of our poor labors."

Mr. Nichols, in a journal kept previously to his late illness, makes brief mention of several excursions for preaching. Under the date of March 4th, is the following entry.

"Returned from Trombe, a village 12 miles distant. On my way thither, had an opportunity of addressing the people of several villages. Tarried over night in the Government house there, and was kindly entertained by the Mussulmaun Kajee. On my way back, stopped at several villages, and addressed the people on the subject of the Gospel. At one place, a number of Catholics were present, and seemed to join ardently in what I said respecting the impossibility of obtaining salvation, except by Christ. A considerable number of people followed me out of town; and, when opposite to the Catholic church, I was invited to go in."

Mr. Nichols complied with this invitation; and, seeing images of saints, strongly reprehended the practice of idol-worship, as directly contrary to the word of God. "These poor heathenized Christians," he adds, "could only say, that they were directed so to do, by the great Padre at the other side of the world."

For the last six months of the year 1820, Mr. Hall had delivered lectures, or sermons, regularly at his own house. Sometimes he had a hundred hearers, oftener not more than twenty, and sometimes not more than ten. He indulged hopes that the meeting might be perpetuated; and, in a private letter to a friend, he says, that of late he had taken more satisfaction in these and similar meetings, than ever before since he had been in the heathen world.

As to the number of such meetings, their frequency, and the manner of conducting them, each of the brethren is left to the guidance of his own discretion, and his own experience.

Reflections on the Effect of Preaching.

From the preceding details, and those which former years have furnished, it is evident, that numbers of the Hindoos have no confidence in their own system; and that they perceive and acknowledge the superior excellence of Christianity. Their hearts, indeed, are opposed to the holiness of the Gospel; and individuals have not resolution enough to come out from the multitude and be singular. In the ordinary methods of the divine administration, the process of enlightening and converting an ignorant and bigoted people is slow at its commencement. But as the luminous points, in the borders of the kingdom of darkness, are continually increasing in number and brilliancy, the Egyptian gloom of thirty centuries will at length be dispelled. In the war against Satan's empire, we only need courage, perseverance, and confidence in the great Captain, whom we profess to follow. Though the missionaries, at these stations, have less encouragement from their preaching, than from their other exertions, yet they guard against despondency, even on this subject. The Committee are gratified to hear them say, 'that they consider the field assigned them as important as they ever did; and that they rejoice in having devoted their lives to the work in that region.'

Translations and Printing.

The Epistles of James, Peter, John, and Jude, which were mentioned in the last Report as preparing for the press, have since been printed.

"The unprinted parts of the New Testament have been divided," says the last joint letter, "into five portions; and one portion has

been assigned to each of our number to be translated. The printed parts have also been assigned to different individuals to be revised. In conformity to the rule, which we have heretofore observed, the portions translated by each individual are to pass the examination of all, and to be the subject of their remarks; and the final copy for the press is to be fixed by a committee.

[Some further notices are given of the translations. The unprinted parts of the New Testament, at the last intelligence, were the Gospels of Mark and Luke, the Epistles of Paul, and the Revelation. These parts, and considerable portions of the Old Testament, had long been translated, and were kept in a state of revision.

The distribution of books will depend upon the number of schools. The Mussulmaun, Kader Yar, whom the missionaries had baptized during the preceding year, had gone far into the interior with books to be distributed.]

Willingness to receive Books.

As an instance of the readiness, with which books are received by some classes of natives, the Committee cite the following passage from the journal of Mr. Graves.

"Dec. 21, 1820. This is the greatest day and night of the Mussulmaun festival in honor of Moogdum, a saint of theirs, whose tomb is here. The house erected over his bones is illuminated with (I should think) nearly a thousand lamps. To-day and yesterday I gave away 12 Hindooostanee Gospels of Matthew;—all I had. I might perhaps have given away hundreds to those, who could read them well. There were comparatively very few Mahratta people among the multitude; but many Parsees. One family of them took up their lodging with us; cooking their food in our yard, and sleeping in the lower, open part of our house. I spent many hours in conversing with the man, in order to make known the way of salvation. He was, I think, the most inquisitive and attentive Parsee, with whom I had ever spoken."

[In answer to an inquiry of the late Corresponding Secretary, whether Hebrew Testaments could be usefully distributed among the Jews at Bombay, the missionaries say, that some foreign Jews, occasionally visiting Bombay, understand Hebrew; but that the Jews of that city do not.]

General Utility of the Press.

With respect to the general concerns of the printing establishment, the last joint letter of the missionaries contains the following information.

"We are happy to inform you, that the profits of printing, which we have done for individuals, and for the District Committee of the Christian Knowledge Society, have more

than defrayed the ordinary expenses of our press, for these six months past.

"Since our last communication we have printed *A View of Christian Doctrines*, expressed generally in the words of Scripture, making a pamphlet of 70 pages 12mo; and a short tract of 12 pages. We have also printed for the Christian Knowledge Society, (of which there is a Committee in this place,) a Mahratta translation of Ostervald's Abridgement of Scripture History; and we are now printing for the same Society a series of Mahratta tracts, consisting of the History, Discourses, Parables, and Miracles of our Lord, with the Sermon on the Mount, and the History of Joseph. We print an edition of 2,000 of each of these six tracts for this Society; and, at the same time, 500 of each for ourselves. These tracts will be extensively circulated on the continent, by the Society's agents, and will contribute much to the advancement of Christian knowledge in this region. We feel happy in being able, by means of our press, to further the efforts of the religious and benevolent establishments here; and we are much encouraged by the increase of such efforts, in this part of the country, within a few years past."

It must indeed be a pleasing reflection to every enlarged and liberal mind, that modern exertions for the advancement of Christian truth, patronized by Societies in different parts of the world, so often and so essentially aid each other; and it may safely be taken as an indication that God is about to bless all mankind with his Gospel, when so happy a union of efforts is forming among his servants, and so wonderful a combination of instruments and agents is brought to bear upon one grand design.

[Mr. Bardwell's departure seemed an irreparable loss to the printing business at Bombay; but there is reason to think that Mr. Garrett has gone thither, and entered upon the labors of that department.]

Education of Native Children.

The general plan of supporting schools, under the superintendence of the missionaries, for the gratuitous instruction of heathen children in reading, writing, arithmetic, and the principles of Christianity, continues in operation, as in preceding years. The confidence of all, who are competent to judge on the subject, is unabated in the efficacy of this plan, especially if pursued for a considerable length of time. By means of these schools heathen prejudices are destroyed, the minds of the young are enlightened and invigorated, the sublime truths of the Gospel are brought home to the conscience, the curiosity of parents and other relatives is excited,

the inquiry for books is increased, and the way is prepared for a better race to succeed the present generation. The most favorable opportunities of communicating religious instruction are connected with the schools. In the rooms employed for this purpose, religious meetings are held more regularly than elsewhere; and even during school hours, "it is not uncommon to see from 20 to 50 persons standing around the doors to hear the boys read, and repeat their lessons, catechisms, hymns, &c."

[The missionaries, having experienced some difficulty in obtaining passports to visit the schools on the continent opposite to Bombay, found it necessary to prefer a memorial to the new governor. In consequence of the explanations, which they gave, passports were readily furnished.]

About the middle of last year, the Jewish school at Bombay experienced quite an interruption. From some religious scruples, as was supposed, the Jews established a school of their own for their children, and the school of the missionaries was, for a time, almost deserted. But many of the boys soon after returned; and it was presumed, that, within a short time, the usual number would attend.

General View of the Schools.

In the last joint letter of the missionaries, an account of this part of their labors is comprised in the following paragraph.

"Our schools are in a state of progressive improvement. We have at present five schools on the continent, seven in Bombay, two at Tannah, and seven in Mahim and the vicinity; making in all twenty one. The average number of children in a school is about 50, making the aggregate number of 1,050 heathen children, who daily receive Christian instruction, and are taught to read and write, by the liberality of our fellow Christians at home. We consider our schools as a very important part of our mission; and are confident, that they will be the means of effecting much good."

As the Board and the Christian community have heretofore been made acquainted with the management of these schools, the missionaries do not deem it necessary to go into details on this subject. There are some incidental notices, however, in their communications, to which it may be well to advert. The journal of Mr. Graves contains the following account of a visit to one of the schools.

"Feb. 11, 1821. Endeavoured to impress the minds of the boys with the truth, that God can hear and perceive without bodily organs. I told them, that these organs, in the human body, avail nothing when the spirit is fled; that the soul is our peripient and chief part; that we can think, and love, and hate, without the use of our bodies; that, as they could conceive of created spirits hearing and perceiving without bodies like ours, so God, a Spirit that formed the bodily organs of man, could certainly perceive all things without them; that as the body of a man could not be a friend without a soul, so beholding a lifeless image with the eyes, or fixing it on one's mind, could not constitute acceptable worship. But if we worshipped the true God with our spirits, it would certainly be acceptable to Him, as he always beheld us.

"Then, as usual, I attended prayer. The boys stand silent; and the teachers, of their own accord, always require them to raise and unite their flat hands, as is their custom when paying reverence, or making earnest requests. It is very seldom that any disturbance occurs during prayer. There is reason to think that this exercise tends to fix their attention on divine things. I have heard objections, from some or other of the parents, to almost every thing else, which we do in regard to the schools; but I have heard of none, on account of attending prayer in them."

[The difficulties, in the way of obtaining children to be educated in the mission families, having been stated, the subject is thus explained.]

Children intended to be supported in mission families.

It being so difficult to obtain native children to be educated by the missionaries, several societies and individuals, who had provided for the support of such children, have, in consequence of the various publications of the Board on this subject, directed that these appropriations should be otherwise applied. In some cases, the donors have directed, that the payments already made should be considered as expended in the support of native free schools; in others, that the provision should be transferred to Ceylon; and in others still, that the sums already paid, and to be paid hereafter, should be placed among the general funds of the Board. It has been a cause of much regret, that the hopes and desires of patrons should have been in any measure disappointed. The best that can be done, in any case of unavoidable disappointment, is, to reach as near as possible to the object first aimed at, but necessarily relinquished. And since a Christian domestic education cannot at present be imparted to indigent Hindoo children, in the manner first contemplated, the Committee are gratified in reflecting

that much has been done, on a more general scale, to enlighten the minds of the rising generation, and thus to prepare them for the reception of the Gospel.

On receiving a letter from Mr. Fisk, communicating the intelligence, that benevolent individuals in Charleston, Savannah, and Augusta, had conceived the design of supporting three free schools, in or near Bombay, to be named after those places respectively, the missionaries were highly gratified. They immediately selected the first school, which had been established by them in Bombay, and a fine school it is, they say, and denominated it the Charleston school. One of their schools at Tannah is denominated the Savannah school; and one at Mahim, the Augusta school.

[After various notices with respect to the general concerns of the mission, the following paragraphs, containing the last intelligence, close the account of this station.]

Call for more missionaries.

Mr. Hall expresses a hope, that two more laborers may be sent to strengthen that mission. "In this" he says, "I may be selfish. They are certainly wanted, and greatly wanted here. But they may, I am aware, be still more needed elsewhere. I feel greatly tried with the prospects of our mission. God forbid that any of us should labor a little, and then faint, and do no more. We all need, and it is comforting to know that we have, the prayers of the Board, and of thousands; but above all that we have, if true to Him, the intercessions of One, *who ever lives to make intercession for the saints according to the will of God.*"*

* After this part of the Report was completed, a letter came to hand from Mr. Hall, written a few days subsequently to the date of the last joint letter, though before the embarkation of Mr. Bardwell. The following paragraph contains some important facts not mentioned elsewhere.

"Our public letter would have been more full, had it been prepared more leisurely, and in our usual way. Its deficiencies may be supplied by private communications with Mr. Bardwell. Much more might be said of our schools and preaching. I have not time to enlarge. Five of our schoolmasters are Jews, and we are likely to have a sixth. During the present month, one new school has been opened at Panwell; and one has been opened on Salsette, which is not in the last account.

MISSION IN CEYLON.

[The account of this mission commences with a notice of the arrival and establishment of the missionaries, who left Boston two years ago last June. Grateful mention is made of the restoration of Messrs. Richards, Meigs and Poor, to more comfortable health. The visit of Mr. Meigs to Columbo was laid before our readers, at p. 317 of the October Miss. Herald.

The Report next gives a history of the correspondence, relative to the residence of Mr. Garrett in Ceylon. On this subject the Committee make the following observations.]

In reviewing this correspondence, the Committee cannot refrain from expressing their sorrow and regret, that the government of Ceylon should have felt disinclined to allow Mr. Garrett to reside there. It may be hoped, however, that the Lieutenant Governor will see cause to alter his opinion, as to the need of more missionaries on the island, and the propriety of countenancing and patronizing faithful men, of whatever country or communion, who are actuated by an earnest desire to promote the salvation of souls. The unexpected difficulties, which the missionaries had been obliged to encounter, though perplexing and embarrassing for the time; may yet lead to happy results; and it may hereafter appear, that Mr. Garrett will have been placed at the very station, where he could do most for the cause.

At the commencement of the mission in the district of Jaffna, a powerful argument in favor of that station was, that the language there spoken is the same as that of the neighboring continent; and of course the labors of missionaries, who are familiar with that language, may be employed among the millions of southern India. To this field the minds of the missionaries were strongly drawn, by various considerations, at the date of our last intelligence from them. They had for some time had the subject under particular consideration; and nothing but the want of funds prevented

Two more, as we expect, are soon to be opened in two large towns on the coast; and then we shall have a chain of schools, which will open to us a missionary range on the continent, of more than fifty miles in length. My present intention and hope are to make this tour in the course of next month. Mr. Graves has also the same tour in contemplation. Such tours afford very extensive opportunities for preaching the Gospel;—a circumstance which gives additional importance to our schools."

their entering immediately upon a new establishment in that region. Though there are a few missionaries on the Coromandel coast, nothing like an adequate supply of Christian instructors is to be found in a single district; while extensive and populous parts of the country are entirely shrouded in the darkness of paganism. The Danish missionaries at Tranquebar received Mr. Garrett very cordially, on his first landing there; and bailed the co-operation of American Christians, in the great work of preaching the Gospel to the heathen, as a joyful event in itself, and most encouraging to all, who had previously entered the field of missionary labor.

Education of Heathen Children.

It does not appear, from any communications which have come to hand, precisely what alterations have been made, with respect to the number of schools and pupils, in consequence of the large reinforcement, by which the mission had been strengthened. Doubtless a very considerable impulse has been added to the business of instruction.

Taking into view how much the missionaries had suffered by ill health, it is quite remarkable that their schools should have been so little interrupted. The process of making these multitudes of heathen children acquainted with the rudiments of human learning, and the simple but most sublime truths of our holy religion, has regularly advanced. Useful knowledge has been communicated; the conscience has been formed, by the aid of a perfect standard; the dormant powers of the soul have been called into exercise; and the seed of the word has been sown, some of which, it is no presumption to say, has sprouted, and is now in blossom. May the great Lord of the harvest cause it to produce a glorious increase.

The common schools for the instruction of native children are conducted upon such a plan, as cannot fail to approve itself to the understandings of parents, while the pupils are gradually made acquainted with knowledge of the most important kind. A full description of these schools, and of the other missionary operations, as in existence at Tillipally, is contained in an account of that station lately received, which was drawn up by Mr. Poor with great care and judgment. This docu-

ment relates to the state of things, as they were about the close of last year. The Committee deem it highly valuable, as it illustrates the real tendency of Christian exertions among a heathen people. Though it will be published at large in the appendix,* some of the information which it contains may with propriety be introduced, in a condensed form, under the various topics which this Report is designed to embrace. From the journal of Mr. Meigs at Batticotta, and from letters written by the other missionaries, it appears, that the same system is pursued at all the stations; at least with respect to its material parts.

When Dr. Scudder arrived, Mr. Poor had nine common schools under his superintendence. Of these, two have been transferred to the care of the station at Oodooville, one to the superintendence of Dr. Scudder, and one has been suspended, on account of the sickness of the schoolmaster. Four new schools have since been established in villages near Tillipally; leaving nine under Mr. Poor's care still. In these nine schools the names of 426 boys are enrolled as pupils, of whom two thirds or three fourths, are actually in school from day to day.

Manner of collecting the Schools.

These schools are first collected by persons, who wish to be employed as teachers. At the commencement of these operations, the teachers are heathens from a double necessity: no native Christians can be found; and, if they could be found, they would not be able to collect pupils from heathen families. But the course of instruction, in the schools, tends to break down the heathen prejudices of teachers and learners. Even the smallest boys spend a part of the time in committing easy catechisms to memory. They cannot attend school a single month, without having some of the first principles of religion and morality imprinted on their minds. As they advance in learning, and are able to write on the ola, they are employed in copying, and committing to memory, Watts's catechisms, the Sermon on the Mount, and a selection of passages from the Scriptures. Ostervald's Abridgment of the Bible is introduced into three of the schools,

* See the appendix to the Report.

and will be introduced into all of them. In all of them, a short system of morality, composed by a native Christian on the coast, is now used. As there are no printed books among the people, except those introduced by the missionaries; and as the children are never taught the use of the printed character unless in the mission schools; it is of great importance to have a variety of printed books, in the Tamul character, at the disposal of the missionaries at each station. The schools, under the care of Mr. Poor, have enjoyed the benefit of Scripture tracts, printed by the Columbo Bible Society; other tracts printed at Tranquebar; several sets of tracts kindly presented to the mission by the Wesleyan missionaries; and a little volume, written by the venerable Swartz. A printing press in vigorous operation would be a great benefit to the schools, as it would enable the missionaries to vary their books and their exercises, as the expanding minds of the children, and the circumstances of the natives should require.

Probable effect of this course of instruction.

In estimating the effect of the course of instruction, which has been pursued, it is to be remembered, that the knowledge obtained by heathen children, in their own schools, is of no real value. What few schools exist among the heathen population, and without the influence of Christian missions, are of the most miserable kind. The teachers are poorly remunerated; the parents have no public spirit on the subject of education; and the children, after being merely taught to write the Tamul character on the ola, remain ignorant of all that it concerns them to know, in regard to their conduct in this life, and preparation for the life to come. The mission schools are all commenced at the solicitation of the people, which is brought about principally by the agency of those, who expect to sustain the office of teachers. From whatever motives the pupils are collected, the effect of the schools is most salutary. No objection is now made to the course of instruction pursued by the missionaries; even the sons of bramhuns attending school, and learning the catechisms without scruple. Though pupils are not forbidden to read their heathen fables, yet, as the missionaries examine the boys, in those studies only, which they have

recommended, the result is, that the most important things are most studied and regarded.

A constant superintendence of all the schools, and a frequent inspection of them, are indispensable to their success. Mr. Poor is much assisted, in this important branch of missionary operations, by his interpreter Nicholas, who was mentioned in the last Report, as having been admitted to the church. Several of the elder and more intelligent boys, also, are now able to render very essential services in this business, and are thus trained up for great usefulness hereafter. On Wednesday evening of each week the schoolmasters of the station, and the boys of the family school, or boarding school, are all assembled at the mission house. The objects of this meeting are, to inquire into the state of the schools, to teach the masters their duty, to communicate religious instruction to them, and to pray with them. At these meetings, the masters have recited a book, containing a compend of the Christian religion, and have attended to some historical parts of Scripture. On the last Wednesday evening of the month, they bring a monthly report, containing the daily attendance of the boys, and a particular account of their progress in learning.

As the wages of the masters are in proportion to the daily attendance of the boys, there is a strong inducement perpetually operating to keep the schools as full as possible. To extraordinary diligence, either in master or scholar, small rewards are occasionally given and with great effect.

The support and education of children in the families of the missionaries, is becoming a very important and promising part of their beneficent exertions. The Board and the Christian public have long been aware, that children can be supported in Ceylon, at a small expense, in the mission families, where they can enjoy all the benefits of Christian instruction and domestic superintendence. A sufficient number of children can be obtained for this purpose, and a selection can be made of those, who give evidence of competent talents, and a docile temper.

When Dr. Scudder arrived at Tiliipally, there were twenty seven boys in the family of Mr. Poor, forming what is called, for the sake of distinction, the *boarding school* of that station. Of these boys, nine removed with Dr. Scudder to Panditeripo, three

were dismissed and one died. When Mr. Poor's last communication was written, the school had again risen to twenty five, of whom two were on trial, and the rest were received and named, according to directions from benefactors in America, by whom they were supported. Seventeen of these boys spend half their time in English studies; and the first class has construed several small English books into Tamul. The boys of this class are able to interpret English in Tamul on common subjects, but more especially on subjects of a religious nature.

All the boys in the boarding schools have peculiar opportunities for gaining religious knowledge. Much pains is taken with them on the Sabbath; and the evening of that holy day is spent in giving religious instruction to them, and to the other members of the missionary households. On Tuesday evenings a conference is held with them; on Wednesday evenings they attend, as has been stated, a meeting of the school-masters; and on Friday evenings they recite a weekly lesson, and undergo an examination as to their conduct, their progress in study, &c. Mr. Poor has the satisfaction to state, that the boys "who have been longest in the school, and have most influence over the other boys, are most exemplary in their conduct, and render much assistance in forming the habits of the smaller children."

The selection of girls to be educated in the mission families is a more difficult undertaking. The prejudices of the natives are very obstinate on the subject. From time immemorial, females here, as in all other heathen countries, have been kept in a state of hopeless depression. Their minds have been left uncultivated, and they have aspired to nothing above the condition of servitude and degradation, in which they were born. To Christianity alone must they look for any melioration of their state and character. Mr. Poor had found it difficult to obtain female children to be educated in the family; and quite embarrassing to take suitable care of them, after they were obtained. Still, the value of the object was so great as to encourage him to persevere. At the last dates, there were eight under his domestic care. They had made considerable proficiency; and were employed part of the time in various branches of industry, and part of the time in study. The prejudices of

the people were yielding on other subjects; and it may be confidently expected, that when they see the effects of female education, they will no longer remain opposed to it.

The number of children in the boarding schools at Batticotta, Oodooville, and Panditeripo, the Committee are not able to state. At the former place there were more than twenty at the beginning of last year, and the number has since been increased. It is probable, that not far from a hundred youths of both sexes were in the mission families of the four stations, at the close of 1820; and that the common schools, under the superintendence of the missionaries, contained more than a thousand pupils.

In looking forward to the probable effects of this course of labor with the rising generation, the Board will bear in mind the following considerations; viz. that nearly all the children, at Tillipally and its neighborhood, who are taught to read, belong to the schools of the mission; that of course the missionaries constantly appear in the character of benefactors, to all the children, who will be likely to exert an influence when grown to manhood; that the organization and superintendence of schools are the most successful means of procuring a regular audience, on the Sabbath, to attend the preaching of the Gospel; that the adult population can be approached in no other way so beneficially, as through the medium of their children; and that a patient, laborious, constant attention to the education of children, without expecting or desiring any reward but their good conduct, affords evidence of disinterestedness, and an earnest desire to do good, which neither the pupils, nor their parents, nor any other class of persons, can refuse to acknowledge.

Preaching the Gospel.

Public worship is regularly attended on the Sabbath, at all the stations. The mission families, domestics, school boys, and other natives attend. The whole number at Tillipally varies from 200 to 400, the usual number being about 300; the greater part of whom are children. Prayers are offered in the church, accompanied by the reading of the Scriptures, morning and evening through the week. The boys at the station, and some other natives, are present at these seasons. During several months that Dr. Scudder and Mr.

Spaulding resided at Tillipally, they frequently made known the great truths of the Gospel in the neighboring villages, wherever access could be gained to the people, in the house, by the way, or in the field. And since they have removed to other stations, Mr. Woodward follows the same course. At first they were obliged to preach by an interpreter; but their assiduous attention to the language so far conquered it, that two of the newly arrived missionaries, Messrs. Winslow and Woodward, preached in Tamul early in November, only eight months after they became settled on mission ground.

Preaching has also been regularly attended at a *rest house*, in the neighborhood of Tillipally, on Sabbath afternoons, for more than three years. Several of the head men are usually present, and many others, who are unwilling to meet at the church. A striking effect of the preaching at this place has been, that a school-master, strongly addicted to heathenism, has been induced to bring his boys with him to this place of worship; and, after a long conflict with his old prejudices and feelings, has at last placed his school under the care of the missionaries. Evangelical labors have been continued, at all the stations, in the neighboring villages, and among the people generally, as the health of the missionaries, and other circumstances, would permit.

[The Report next mentions the effects of preaching, as detailed in the journals of the mission, and the profession of religion made by Malleappa and Philip Matthew. These particulars have already appeared in our pages.]

It has been a subject of regret with the Committee, that the state of the Treasury would not allow of so large remittances, for the purposes of education in Ceylon, as the wants of the children, and the openings of Providence, seemed to require; nor even as seemed to have been already pledged by the previous remittances, taken in connexion with donations given for this express object. The missionaries themselves have been under apprehensions, in respect to a regular provision for their own continually recurring necessities; and have been obliged to avail themselves of credit, in order to proceed at all in their various operations. This necessity has arisen in part from the want of frequent opportunities to remit money to the east; but principally from the straitened circumstances of

the Treasury, and the pressing demands from other quarters. Quite recently a considerable bill has been paid, drawn by the missionaries, and negotiated through the kind agency of a Wesleyan missionary, and his Society in London. At the present rates of exchange, this mode of supplying the mission is disadvantageous; and would be avoided, were funds at hand to keep remittances somewhat in advance of estimated expenditures.

It is a very gratifying fact, that missionaries of different societies cooperate harmoniously in Ceylon, where they often meet for united prayer and mutual counsels. In many instances, the missionaries of this Board have experienced kindness from their brethren engaged in the same work, sent forth by the principal Missionary Societies in Great Britain. But on no occasion has greater promptness been shown, than by the Corresponding Committee of the Church Missionary Society at Calcutta, who, when it was known that a printer had arrived in Ceylon, and the press sent from America could not readily be found, immediately resolved to present a press to the American missionaries; a resolution which was not carried into effect, only because Mr. Garrett was obliged to leave his contemplated station.

It ought also to be mentioned, as a pleasing and favorable circumstance, that the house of Arbuthnot, De Monte, & Co. at Madras, through whose agency several remittances have been made to our eastern missions, generously declined receiving the usual allowance for transacting business of this nature; and, in a polite note to the Treasurer and to the missionaries at Bombay, offered their gratuitous services on similar occasions in future. Edward A. Newton, Esq. of Boston, expecting to reside several years at Calcutta, has made the same generous offer; and has expressed the utmost readiness to promote the interests of this Board, and of the cause of missions generally, by every means in his power. When gentlemen of great respectability in the commercial world lend the influence of their names, their example, and their valuable services, to the work of spreading the Gospel, it may be taken as one indication, among many others, that commerce will eminently assist the progress of divine truth.

(To be continued.)

MISSION AMONG THE CHOCTAWS.

NOTES OF AN ADDRESS BY THE REV.
DR. WORCESTER TO THE MEMBERS OF
THE CHOCTAW MISSION.

WHILE the late Secretary of the Board was in the Choctaw nation, though oppressed with weariness and pain, he sought a favorable opportunity to address the assembled missionaries, on the duties of their several stations. The occasion must have been deeply affecting. Standing on the margin of the grave, and feeling the tenderest solicitude for the mission, the speaker poured forth, from the treasures of a full heart, his ardent desires and paternal counsels. Notes of this address were taken at the time, and have been recently forwarded. The most important part of these notes is here given.

I HAVE had a great desire, brethren, to visit this mission, and that in the Cherokee nation. The Lord, in his infinite wisdom and goodness, has granted my desire in a measure; and in a way that calls for thankfulness and praise. His visitation has been heavy upon me; and by reason of it, I have been able to fulfil but in part, what I wished to say and do on this ground. I had many things, which I wished to say to all the brethren with freedom. I can only do, however, what I can; and would embrace such opportunity, as is afforded, to make a few remarks.

It may be well for me to apprise you, that I am here, not only as a member of the Prudential Committee, and as Secretary of the Board. I bear a commission as a special Agent of the Prudential Committee, to speak and act in their name and behalf.

These missions, I need not say, are regarded by the Board and by the Prudential Committee, with deep interest—they are so regarded, we believe, by the Head of the Church; and so, I trust, by you individually. You have offered yourselves to this work willingly; and have come out, under the most solemn vows, for the benefit of these nations, who have been long lost as to all hopes of immortality. This devotedness is of the most sacred kind, and will be so considered by you. None of you, I trust, will ever have to regret, or repent, that you came out. Your prayer will be to obtain grace, that you may be made faithful.

At present I shall say but little on the sacredness of the work—My remarks will be upon other topics:

The mission among the Choctaws is one. It is designed to occupy different stations, and to be in different divisions;—all to be under a general superintendence. Each primary establishment is to have a head, or rector, who is to be also an ordained minister. The work, besides, is to be divided into several parts, and to be assigned to different persons, according to their respective qualifications—You are all indeed brethren, and are always to regard yourselves as such. Nevertheless there are, and must be, distinctions of a very important kind—So it is in the church—it has its distinctions of office—of labor and service—order and subordination—distinctions according to the will of God. Besides the general principles of the Bible, which imply order and subordination, there are several chapters in the Epistles on the subject. This order is of no less importance on missionary ground, than elsewhere.

I hold the office of a missionary to the heathen as the highest in the kingdom of the Lord Jesus Christ on earth. It was the missionary office of the Apostles that gave them their high distinction. The missionary should feel all the sacredness and importance of this work deeply—constantly—humbly; and by no means bring the character into low estimation, in the minds of others. There is danger on this head. Much secular business is to be attended to, in these missions—The Superintendent has many things to do, of various kinds, which have a tendency to lower down his office—Great care is needed, on his part, that the office do not sink—The whole work should be regarded as sacred and holy—The great work of the missionary is *to preach the Gospel to the heathen*. This is his office—the highest in the kingdom of Christ on earth. It is so to be regarded and treated. It is important, therefore, that the Superintendent should, as soon as possible, be released from secular care, that he give to his office more of that sacredness and spirituality, that belong to it.

As the missionary character is of the exalted kind, which I have now expressed, so is the whole work, in all its parts, high and sacred; and all concerned in it, should consider themselves as highly honored, in being brought so near to Christ as they are, in this holy service.

Husbandry is a secular business in common life. But here husbandry is to be considered in a different light. The missionary farm should be regarded as the farm of the Lord; and those, who labor here, are to labor as for him every day and every hour. All, who are thus employed, are as really his servants, as the missionary. And they should shew cheerfulness in this labor; as much so, as if they were laboring for themselves.

The same spirit should appear in **EVERY** thing. I trust there is not a brother on this ground, who is not willing to serve on these terms. In this light, no service is menial or low.—Let all consider, that they are employed in an honorable work—brought near to the Lord,—laboring for him, in a most special sense,—called from the world and from other Christian society, here to shew the Christian character, in all its loveliness; and to exhibit in their conduct all the heavenly principles of their belief.

All Christians profess to live for Christ; but all do not live for him, in this peculiar sense. The missionary is called to give up all for Christ. He must make this appear—with him every thing must be practice—nothing mere theory.

[Dr. W. here dwelt at some length on the necessity of having the labor of all kinds, at the mission stations, performed as far as possible by assistant missionaries, rather than by hired men. His reasons were, the saving of expense, the preservation of a consistent character to the mission, and the will of Providence, as indicated by the free offers of service in the various departments of missionary labor.]

Every thing here must be different from what it is, in the mixed state of society.—You are called to act for Christ.—Keep down all worldly feelings and desires.—Cast not a look back, upon what you have left behind—You have come here to take possession of this country for the Lord Jesus:—You are to do it as fast as you can.—This is constantly to be present to your minds.—You are on sacred ground, and in a sacred work. Let every person hold his office and service sacred, and keep himself in the station where he is placed.

In the several departments of the work, that of steward is a very important one. I know not exactly how much is assigned to this office. It is not important to know, in reference to the remarks I shall make. The Stew-

ard will be Treasurer and have the management of the money. This is an important office. The Stewardship, in connexion with the whole concern, gives it a still greater importance. Upon the due management of this office, the efficiency, harmony and prosperity of the mission most materially depend. It is no light matter to hold this office, requiring no small care, labor and wisdom. Every man knows how easy it is, even in the small concerns of a common family, to suffer from inattention to small expenses. The case is a clear one. I wish it to be most distinctly impressed upon every member of the mission, that the Stewardship should never be assigned to one, who is not of unsleeping vigilance, and untiring diligence, by night and by day.

The department of husbandry is an important one, as a means of supporting the mission. In this respect it must become a great resource. The missions must depend much upon it. The children are to be educated in reading and writing, and all the arts of civilized life, on missionary ground. They are not taught at home. Every thing is to be learned here. They are both to be instructed and inured to labor. They must be made acquainted with husbandry and the labors of the field. This is a leading object.

The department of the school is one of much importance. It is generally understood, in civilized countries, to be too important to be intrusted with persons not well qualified.—It is more important here, than in civilized life.

You are ever to teach the children in the house—in the field—and by the way. You must teach them, that there is another and a better kingdom. This must be more sacred territory than is found in Christian communities. It must be here as in Otaheite, where every thing assumes at once a Christian character.

It has been the design of the Board to send out more laborers. All our missions are upon the same principle.

The Choctaw mission has shown an excellent spirit, and has obtained praise in all the churches. I pray God that this may continue, and that every one exercise the most earnest caution, *that no man take his crown.*

MISSIONARY LABORS AND PERILS.

THE following article is extracted from a letter, written by Mr. John Smith, an assistant

missionary at Elliot. It contains a plain statement of the trials and privations, which he and his family experienced, while stemming the current of the Yazoo, in the months of February and March last.

Before we commence the extract, it is necessary to state, that Messrs. Smith, Cushman, and Bardwell, with their families, left Goshen, Mass. in Sept. 1820, to become assistant missionaries in the Choctaw nation; that, having travelled to Pittsburg in waggons, with Mr. Byington, Mr. Hooper, and two unmarried female assistants, they followed advice there offered, and descended the Ohio and Mississippi in boats; that the missionaries at Elliot, having been advised of this mode of conveyance, sent Mr. Dyer, one of their number, to meet their friends at the mouth of the Yazoo, and conduct them to Elliot; that, when leaving Pittsburg, the plan was, to take their horses with them in their large flat boat, called an ark; but the comfort of the family required a different arrangement to be made, and the horses were sold; that the letters, giving Mr. Kingsbury notice of this fact, miscarried, and of course no horses were sent from Elliot, except the one, which Mr. Dyer rode; that, in these circumstances, Mr. Smith and his brethren concluded to separate;—himself and family, with Mr. Dyer and Miss Thacher, to go up the Yazoo in a batteau, in which they had brought part of their baggage from Pittsburg;—Mr. Cushman to go in a waggon, across the wilderness to Mayhew;—Mr. Bardwell to stay with the property of the mission till the barge, called the Choctaw Packet, should come down for it; that Mr. Byington should accompany Mr. Smith and his family; but this assignment was afterwards altered, and Mr. Byington descended the Mississippi to meet Dr. Worcester at Natchez; that, as the waters of the Yazoo were low, it was supposed the batteau, with four hands at the oar, might reach Elliot in 18 or 20 days; and that, in order to make four hands, it was necessary to reckon Mr. Smith's two oldest sons, one in his 16th, and the other in his 14th year. The helm was to be taken alternately by Miss Thacher, and Mr. Smith's oldest daughter. The batteau was about 30 feet long, with a deck, and would carry three or four tons.

There is one fact not sufficiently explained in the following narration, and that is, the scanty provision of bread, or flour, with which the batteau was furnished. Large supplies of flour were left at the mouth of the Yazoo, till the mission boat came down for them; and,

we presume, other articles of food were plenty at the Walnut Hills. Probably the deficiency, on board the boat, is to be ascribed to the sanguine expectation of reaching Elliot in three weeks, and to the more rapid consumption of provisions than had been calculated on.

When persons enter upon service as missionaries, they must expect trials and hardships. When these trials will arrive, and how great these hardships will be, it is impossible to foresee. Happy is it, if they are endured with a becoming temper, with steadfast faith, and unshaking courage. We now commence the extracts:

Feb. 2, 1821. After dinner, being in readiness, we read a portion of Scripture, united in a song of praise, and implored the protection of Him, who said, *Lo, I am with you always, even unto the end of the world.* We gave the parting hand to the dear brethren and sisters, with whom we had been allowed so long to journey, with whom we had so often prayed and sung praises, and with whom we had taken sweet counsel. This separation was truly solemn and trying to our feelings. It placed eternity in view. As we were destined to different and distant stations; we were aware of the probability, that we should not all be permitted to see each other again, on this side the grave. Of this we reminded each other; and this, alas, was the case, as will appear in the sequel.

[The first afternoon, being aided by back waters from the Mississippi, they rowed 7 or 8 miles. The next day, they were stopped by a violent head wind. The third was the Sabbath, which they observed, as on future occasions, with exemplary strictness. Mr. Byington had accompanied them thus far; but it being only a few miles by land to the place, where the remaining part of the mission family was left, he concluded to return, spend the Sabbath there, and come to the boat on Monday morning.]

The Sabbath was pleasant and serene; we, for the first time, erected seats on the banks of the Yazoo, for the purpose of worshipping that God, who is not confined to temples made with hands, and whom the heaven of heavens cannot contain. We spent this sacred day in reading Dr. Griffin's sermon, preached before the General Assembly, &c.—in conversation, prayer and singing. I can truly say, it was a pleasant season. How consoling is it, although we may be separated from

the land that gave us birth, and far from kindred and earthly friends,—in the bosom of a vast and trackless wilderness,—that the same God is there; the same Almighty hand sustains us; the Watchman of Israel, who never slumbers nor sleeps, attends us.

On Monday, Mr. Byington returned with information, that a member of the family, who had been sick, was not so well, as when we left them; and that Mr. Bardwell was unwilling to be left alone with her. It was then agreed, that Mr. Byington should return to them; and that we should employ a man, who lives two or three miles above us, on the river, and who was recommended to Mr. Byington at the Hills, to assist us in rowing up our barge. We proceeded to the place, and found the man. He was willing to engage for \$1.25 a day, until he should arrive at home again. His appearance was not altogether such as we could wish;—our room for sleeping in the barge was very scanty; we likewise thought his demand extravagant, and did not engage him. We were aware, that no other help could be obtained,—there being no white inhabitants above this place on the river, until we should reach the landing place three miles below Elliot. The females of the mission family were opposed to taking a stranger on board; and at this time Miss Thacher and my eldest daughter proposed to steer the barge in turn, which they did, relieving each other at noon, until we received assistance from Elliot. The whole distance is calculated at 350 or 360 miles. This relieved my second son 13 years old, who had been expected to steer, so that he now assisted in rowing.

We then took an affectionate leave of brother Byington. He expressed much anxiety on account of our being so feebly manned; and on being informed, that there were many lakes and *bayous* connected with the river, which we should be likely to mistake for the river itself; also, that no persons, unacquainted with the channel, had ever succeeded in ascending it without a pilot; but that numbers, in making the attempt, had returned, after roaming among the lakes and *bayous* several days, and finally procured a pilot.

We proceeded with as much speed as was anticipated two or three days, when the water began to rise, and the current to grow stronger. We were now in a heathen land, and none but

heathens were to be seen on shore or water. Some of them came to the shores when they saw us approaching, hailed us, and asked for tobacco, powder, and lead. Of the former we gave them some. One asked for whiskey. Brother Dyer, who understood them, replied that we had no whiskey and that it was not good. He answered with a laugh, "You lie."

During the first two weeks after we left brother Byington, we had the pleasure of seeing them often come to gaze at us, and converse with us; but after that time, not one of them was to be seen, until we saw them at our landing; although hundreds of their huts were visible on the banks of the river. We visited many of these, and it appeared they had very recently been evacuated. These huts were intended only as temporary dwellings for themselves and families during their winter hunting season. These miserable habitations consisted principally of four forked posts inserted in the ground, and were covered with the bark of trees, or the skins of wild animals. On one of them we saw the skins of the deer, bear, wolf and panther.

These people do not generally live near the river, but on higher ground, where they can raise corn in the season of it. They return to these huts in the autumn, or winter, for hunting, until the river rises so as to overflow its banks, when the whole adjacent country is inundated. Such an inundation was now the cause of their precipitate retreat.

We labored at the oar, frequently from daylight to sunset, but made very small progress; yet we were not discouraged. I think we were as happy, as ever persons were, in similar circumstances.

Sickness of Mr. Smith's daughter.

About two weeks after our embarkation our third daughter, Maria, was attacked with a sore throat, which became much swollen, inflamed, and attended with fever. We had medicine on board, which was judged suitable to be administered. Her illness was adapted to teach us our dependence on the Great Physician. No one on board was accustomed to administer medicine; but it pleased a merciful God to bless the means used, and she was restored after about a week's illness.

Tempests.

We were frequently visited with severe tempests of wind and rain, attended by thunder and lightning. These generally happened during the night. One evening, as we were landing for the night, a dark cloud appeared in the west. The river was so high and rapid, that we were obliged to run in among large trees to gain the land. The cloud appeared about to pass directly over us. Soon after it was dark, the crashing of the falling trees announced the approach of a hurricane. Brother Dyer and myself ran out to see if we could change our position for a safer one; observing that several large trees hung directly over our little defenceless floating habitation. But it was so extremely dark, that we could discern objects at only a very short distance, except when the lightning flashed around us, which served to render the darkness still more dreadful. At this time the trees began to fall around us, in every direction, on both sides of the river. The almost constant and heavy peals of thunder;—the repeated flashes of lightning, accompanied by an incessant roar of wind and falling trees, formed a tremendous representation of the power of the elements, in the hand of the Creator. But it pleased the Father of all mercies so to direct every falling tree, that no injury was sustained by us, although trees and limbs fell near us.

The next morning the sky was clear and the weather serene. It seemed as if the elements had exhausted their strength; and we were permitted to resume our labors without being opposed except by the current.

Rise of the Waters.

The waters continued to increase hourly, and the current now became so strong, that we were obliged to run close to the shore to make any progress. This rendered it very perilous for the females who steered the barge;—the roof not being more than three feet wide, and the boat running so near the shore that the trunks and limbs of many trees, which hung directly over the water, obliged the person who steered to throw herself on the deck, to prevent being swept off into the river; and, in numerous instances, when there was not room to pass under the branches, they climbed over them, and gained the barge again, on the opposite side.

Sickness and Death Mr. Smith's son.

About a week after our daughter had recovered from her illness, our eldest son, in his 16th year, was attacked with the same disease. We landed on Saturday, where we intended to spend the Sabbath on shore; it being our usual practice, when the weather was favorable; and we thought it more conducive to health than remaining in the barge. Our son complained in the evening of being a little indisposed. We attributed it to his food, as we had all lived for a considerable time on pork and beans, there being no other provisions on board.

On Sabbath morning he appeared more unwell, his throat being then much swollen. Emetics and cathartics were then administered, and had a favorable operation; but these did not relieve him. We gave such other medicine as we had, which was judged suitable. After two days, his throat, neck, and face, became much swollen, and canker began to appear in his mouth and nostrils. These were so obstructed, that after the third day it was with great difficulty he could breathe, or articulate so as to be understood. We now began to entertain serious doubts of his recovery, and our situation appeared somewhat critical. All our medicine, proper for his disease, was exhausted; we had been on our voyage longer than we thought necessary to perform the whole trip; and we had not accomplished more than one half. Our provisions, excepting pork and beans, were exhausted. These two articles, with river water for drink, composed our daily fare for a number of weeks, except at some times when we procured sassafras bark, or fever bush, of which we made tea. This was drunken with our food, but without sugar or milk. We had also about a dozen crackers, which we had reserved to a time of extreme necessity. Our strength was weakened by the sickness of our son, which we felt sensibly as a severe loss, now that the current was every day growing stronger, and ourselves much fatigued by hard rowing by day and watching by night; being nearly 150 miles from any assistance, so far as we knew. By this time the waters had increased so as to overflow the banks of the river; and almost the whole adjacent country, except some bluff banks, became so completely inundated, that nothing but

one vast lake was presented to the eye of the beholder; and, in some instances, after searching in vain a considerable time for land on which to spend the night, and procure fuel for our fire, we were obliged to make our barge fast to a tree in the midst of the waters, and there wait the approach of another day.

The river had become so rapid, that by every effort in our power, from daylight to the setting of the sun, we could not advance more than from five to seven miles. In many instances, trees had fallen into the river, and were made fast by roots or other trees, so that we were under the necessity of turning out into the current to pass them; and a breeze of wind blowing ahead, by every exertion of our oars, for a number of minutes, we could not advance an inch; and after exerting ourselves till our strength was exhausted, we were obliged to let the boat fall down the current, until we could put into some eddy,—or by clinging to trees or limbs, check our downward course, and then wait until the wind subsided, and then return again to the combat.

On Friday, the sixth day after our son's illness commenced, brother Dyer proposed to leave us, and attempt to go to Elliot by land, for the purpose of procuring assistance, provisions, medicine, &c. and return with a canoe. He supposed it would not be more than 40 or 50 miles by land and nearly three times that distance by water. We discovered a range of high land, which he thought might extend back to some Indian settlement; if so, he could reach Elliot the next day. After some consultation, it was agreed that he should make the attempt.

While we were making preparations for his departure, I stepped to the bed of our son, and thought he was becoming more unwell. I told brother Dyer, that I did not think it prudent for him to leave us, for it appeared probable the youth would live but a short time. He thought differently; but the subject of his going by land was soon decided; for he went into the woods but a short distance, before he returned, and stated that the dry land continued but a little way. We then proceeded on our course, having no time to lose.

We had not rowed far before our son began seemingly to revive. He breathed easier, than at any previous time for a number of days; and we took encouragement. Some bluff banks appeared ahead a little before sun-set.

We landed for the night, and for the purpose of going out to kill some fowl, or other animal, as our son had a desire for some soup. But to our disappointment, we could go but a few yards into the wood before we came to water.

When we landed, Russell appeared much better; and we did not think this was the spot marked out by Infinite Wisdom for a deposit of the mortal part of one as dear to us as our flesh and blood. About 8 in the evening Russell began to grow restless. In a few hours he was partially deranged; and his feet and legs became cold. Death, that faithful messenger, had begun the execution of his commission. Russell languished until a quarter past three in the morning, when he expired without a groan or struggle, on Saturday, March 3d.

Brother Dyer and myself proceeded to prepare the remains for the coffin. As soon as this was accomplished, daylight appeared. After breakfast, brother Dyer engaged in making a coffin from some boards, which had been placed in the barge for shelves; while I opened a grave with a spade, which I took from our flat bottomed boat a few moments before we set out, not knowing for what purpose we might need it. This circumstance appeared providential: the place where we were being a thicket of cane brakes, and the earth full of the roots of the brakes, which are extremely tough. The weather was warm; the body in a state of putrefaction; and we deemed it prudent to inter these mortal remains, as soon as was convenient. It was nearly noon, before we had performed the last offices in our power for the deceased.

It may be considered singular, that we did not spend the Sabbath at that place. I shall only say, let our circumstances be taken into the account, I leave those to judge who can realize our situation. Nothing remained there to be seen, which was desirable. We had committed to its native earth, that which was once the desire of our eyes: the better part, we hope, we have committed to God who gave it.

I should violate my feelings not to notice, in this communication, the unremitting attention, the friendly sympathy, and the apparently unfeigned piety, manifested by brother Dyer and sister Thacher, during these heart-rending scenes. Suffice it to say, that to me and my afflicted family their names will be ever dear.

The voyage continued.

About 12 o'clock we left the mournful solitary spot, and proceeded on our course. We had not rowed more than a mile, before our ears were saluted by the sound of a human voice; and, in a few moments, on turning round a point of land, we discovered a keel boat ahead, which we soon found to be the Choctaw Packet, or the mission boat. We had strong hopes to have obtained some assistance from her, but were disappointed; there being but four men on board, not one of whom could be spared. Our joy, on beholding the faces of human beings once more, may more easily be conceived than described; these being the first we had seen for about four weeks.

A young man on board had a few hours before killed a turkey; which he readily gave us; also a little meal. These were acceptable donations; as the latter afterwards served to make gruel for the sick of our family.

Sickness of other members of the family.

The next day being the Sabbath, our only surviving son was attacked with the same disease which so recently proved fatal to his brother. But through rich mercy it did not prove so obstinate as the former case. In about two weeks, he was able to assist a little in rowing the boat. We were somewhat alarmed at this attack, on account of having no medicine suitable for him: but in this instance, we see that the Almighty does not stand in need of human means to accomplish his purposes of healing.

During the illness of the younger son, I began to feel the symptoms of the malady increasing on myself, and after a few days became unable to row. We lay ashore three days; not only on account of my illness, but in consequence of a strong head wind, which blew the whole time, so that we could not have proceeded had I been in perfect health. On the fourth day it pleased Infinite Wisdom and Goodness to say, *Peace, be still;* not only to the winds and waves, but also to the malady which was preying upon my frail body. We then moved up the river as fast as our strength would permit until Friday the 16th, when brother Dyer again proposed to leave us, and go to Elliot by land for assistance. We saw a high but narrow neck of land, which

he supposed to extend backward to an Indian village. If it were so, it was expected he might reach Elliot in a short time; and, without assistance, even if health were given us, we should probably spend more than a week in rowing to that place. We considered our food to be unhealthy, which induced us to consent that he should make the second trial.

Accordingly we came to land about ten in the morning. We furnished him with a piece of meat, and some of the crackers we had so long kept for cases of necessity. All things being in readiness he left the barge. I accompanied him about a mile into the wilderness. The ridge of elevated land continued as far as the eye could reach. I took leave of him and returned to the barge. Dinner being ready, we sat down; but before we arose Mr. Dyer returned to the boat. He had travelled until he came to the end of the ridge. When he reached the water he waded in, designing to go through at all hazards; but he soon found the water growing deeper, and saw no end to it; yet he ventured forward till the water was up to his vest. He turned back to us again and resolved not to leave us till we should reach the landing. I think we were all as well satisfied and resigned, as we should have been had he returned with supplies for all our wants; and we resumed our labors with as much cheerfulness and resignation as when we left the mouth of the river. It seemed to be the will of Infinite Wisdom that we should stem the current alone and destitute as we were; and I believe we all had a cheerful submission to our lot.

We might, at any time, have turned our course downward, and run back to our boat and friends with great rapidity; of this we were perfectly apprised; but it was contrary to our wishes, and the subject was not mentioned.

The relation I am now about to give, and the circumstances attending it, I hope to retain in grateful remembrance, and often to speak of it to the praise of the preserving goodness and mercy of God, as long as I live.

Narrow escape from drowning.

On the morning after brother Dyer made his last attempt to go to Elliot by land, as we were under way, and pushing by some trees which stood in the current, brother Dyer on the shore

side standing on the foot board, and myself on the opposite side, I placed my oar against a knob on a leaning tree. Pushing hard it gave way. I quitted the hold of my oar and turned to grasp the barge, but my body was so far swayed from it that I failed of my object. Being aware that I could not swim at all, I sprung so as to keep my body erect, and, if possible, to seize the running board when I rose; but I failed. The water was probably 15 or 20 feet deep; and jumping in with some violence feet foremost I sunk so far, and the current was so rapid, that when I gained the surface of the water, I found myself carried down some distance below the barge. My oar having kept pace with me, I succeeded in getting hold of it. It was a small one, and made of heavy timber; but by holding it in the centre, it served to keep my body erect; and by treading violently with my feet, I was just able to keep my face out of water. I now saw that my life depended, under God, upon my own exertions; being carried so far from the boat, that no assistance could be expected from those on board, although every person on board was an eye witness of the scene. I discovered a small log, about eight or ten rods below me, which had drifted down and lodged against two small saplings with two or three small poles lodged against that, and covered over with leaves. The current appeared to carry me directly towards them. If I could keep my head above water, till I should reach that log, I concluded I might escape drowning; but this appeared doubtful. I had on a pair of thick boots which were filled with water and became very heavy; and being obliged to make unceasing exertions with my feet, my legs became so weary, that I concluded for a while, that I should not be able to hold out. I thought to ease my legs a little by bearing harder on my oar, but I sunk immediately; then by a violent effort with my feet and hands I again raised my head out of water, and was enabled to keep in that position, till I reached the drift. But being very weary, and never having been accustomed to the water, I seized the drift with one hand, holding the oar with the other; but not being able to reach the largest pole, that which I grasped sunk at the touch of my hand, and I with it. I now considered my life to depend on a single effort, with the blessing of a merciful God. If I succeeded in get-

ting hold of the log at the first attempt, I might escape;—if not, I should be carried under it, when, to human appearance, nothing could save me. But through the abounding mercy and goodness of God, I rose under the log;—and, flinging my arms around it, I brought myself across it, where I continued till I had rested my weary limbs a little: then I crawled up on the pole, holding by a sapling to keep it from sinking under me, until brother Dyer run the boat ashore,—came down the bank,—felled a tree into the river, thinking I might get up on it and go ashore; but the tree did not reach nigh to me. He then went to the boat, took a bed rope, tied a billet of wood to one end, and threw it into the current above me. I succeeded in laying hold of the rope, let myself into the water again, when he drew me to the shore.

I was not at all strangled during the time I was in the river, being careful not to draw in my breath while under water; neither was I sensible of any alarm, until I had gotten safe on board. Then, the consideration of what had occurred, so affected my mind, that I could scarcely close my eyes to sleep, during a number of nights. If ever I felt a desire to labor for Christ and no other; if I ever had an ardent desire to toil for the salvation of the poor perishing heathen;—if I ever seemed weaned from the world, ready to devote myself and all I possessed to the cause in which I professed to be engaged,—it was after the death of our son, and especially at this time. I could not consider the subject in any other light, than this; that the log must have been placed in that spot by the finger of God, for the preservation of my life. What the feelings of my already afflicted family must have been, had I perished beneath the waves, may more easily be conceived than described.

Arrival of Assistance.

About ten o'clock this morning, after I had exchanged my clothes, and we had breakfasted, we resumed our oars, but soon came to very rapid water. In turning a little across the stream to shun some brush, the current caught the bow of our barge, as it had done many times before, wheeled us about, and bore us down the stream in spite of every exertion. We run into an eddy, as soon as we could, and turned about to make the second attempt, when the

person at the helm cried out "*A canoe and four men ahead.*" Joy filled every breast. Although so far distant that we could not ascertain who they were, yet the sight of human beings was very animating. We soon learned that they were men from Elliot sent to our assistance, and bearing a letter from Mr. Kingsbury. One of the men, whom we met in the mission boat, had returned by land, and given information that we were on the river.

I think help was seldom more acceptable than this. They informed us that the water above us was falling rapidly; and we found it so; for we had not proceeded more than two or three miles, before the diminution of the current was very perceptible.

On the third day after this, at evening, we arrived at the mission landing, and found the water had fallen six or seven feet. There being a favorable moon and the men well acquainted with the river, we rowed nearly all the preceding night. We arrived at the landing on the 19th of March, a little before sunset. Mr. Dyer, and Miss Thacher, walked to the station; myself and family remained on board until morning. Brother Kingsbury visited us early. A waggon arrived soon after, in which we were conveyed to the long wished-for spot, under a heavy fall of rain.

DONATIONS

TO THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From Oct. 18th, to Nov. 17th, inclusive, 1821.

<i>Alfred, Me. Monthly concert, by Rev. N. Douglas,</i>	\$1 37
<i>Alstead, N. H. West Branch Cent So. by Mrs. Ann Arnold, Treasurer, for the Mayhew mission,</i>	15 11
<i>Amherst, Ms. Fem. Char. Society, by Mrs. Sally Church,</i>	6 00
<i>Sec. Par. Char. So. of young Fem. 3d pay. for NATHAN PERKINS,</i>	12 00
<i>Andover, Ms. Mr. S. S. Smith, the proceeds of a garden,</i>	5 00
<i>Antrim, N. H. Mon. con. by the Rev. J. M. Whiton, for Indian missions,</i>	5 00
<i>Ashfield, Ms. Young Fem. Char. So. by Miss H. White, Treas. 3d ann. pay. for ALVAN SANDERSON,</i>	12 00
<i>Ashford, Ct. A collection by the Rev. Mr. Bird,</i>	5 56
<i>Eastford parish do.</i>	13 50
<i>Westford parish do.</i>	16 00
<i>Avon, N. Y. Monthly concert by Mr. Goodell,</i>	1 00
<i>Rev. J. Whittlesey; a marriage fee, Miss V. M. Pierson, and another,</i>	1 00
	1 25

<i>Basle, Switzerland, The Baron de Campagne,</i>	664 00
<i>Batavia, N. Y. A collection by Mr. Goodell,</i>	17 33
<i>Bedford, Ms. Education Society, by Mr. Amos Hartwell, Treas. 3d ann. pay. for SAMUEL STEARNS, Monthly concert in the Rev. Mr. Stearns's congregation,</i>	12 00
<i>Beverly, Ms. A lady in the 3d cong. for educating children at Elliot,</i>	30 79
<i>Black Rock, Ct. A lady by T. Dwight, Esq.</i>	30 00
<i>A friend of missions,</i>	2 00
<i>Bloomfield, N. Y. A coll. in the Rev. Mr. Steele's par. by Mr. Goodell, Monthly concert,</i>	72 26
<i>A coll. in the Rev. Dr. Fitch's par.</i>	13 00
<i>Boscawen, N. H. Children in Sabbath School under the care of Miss Martha Prichard,</i>	20 86
<i>Children under the care of Miss Eunice Morrill,</i>	1 00
<i>Boston, Ms. A friend of missions, Two individuals, who could not agree in a bargain, but gave to the Board the sum which divided them,</i>	2 00
<i>Children in Sab. Sch. School St. by J. Gulliver, for JOSIAH VINTON,</i>	5 00
<i>A ch. box kept in J. Gulliver's store,</i>	2 00
<i>A friend, by Mr. Willis,</i>	50
<i>Mr. E. D. Kenney, United Monthly concert, for the Palestine mission,</i>	50
<i>From a young man, dropped into the box at the monthly con. for SERENO E. DWIGHT, in Ceylon,</i>	39 52
<i>The Old South church and cong. for JOSHUA HUNTINGTON, by Mr. Thomas Vose,</i>	24 00
<i>Ebenezer Parker, Esq. for the Sandwich Island mission,</i>	30 00
<i>From the sale of Jay's Remarks, presented by Miss L. Battelle,</i>	10 00
<i>Boxborough, Ms. Mr. Joseph Stone, one half for Indian missions,</i>	5 00
<i>Boylston, Ms. Female Cent So. by Miss Eunice Andrews, Treas. for the Choctaw mission,</i>	12 00
<i>Bradford, Ms. Female Asso. in the Academy, for ed. heathen children,</i>	32 56
<i>Bridport, Vt. Female Cent Soc. by Messrs. Hooker and Brewster,</i>	13 60
<i>Brimfield, Ms. See Monson, Ms.</i>	
<i>Bristol, R. I. Juvenile Ed. So. in the Rev. J. Mann's cong. by the Rev. C. Hitchcock, for ed. Indian chil.</i>	6 00
<i>Brookfield, Vt. Monthly concert by the Rev. E. Lyman,</i>	8 00
<i>Society for ed. hea. chil. in India,</i>	13 00
<i>Juvenile Female Society for do.</i>	10 00
<i>A friend of Foreign missions,</i>	25
<i>A little girl,</i>	12
<i>Buckland, Ms. A small Society for For. miss. by Dr. Joseph Allen, Female Missionary Soc. by Mrs. Polly Brooks, for ed. hea. chil.</i>	21 50
<i>Female Char. So. by Mrs. Lilly Jones, for Indian missions,</i>	11 50
<i>Caroline F. Hubbard, a little girl,</i>	14 00
<i>The produce of a quince bush devoted, when in bloom, to miss. purposes, by Mr. A. Jones,</i>	1 00
	3 00

<i>Buffalo, N. Y.</i> A collection, by Mr. Goodell,		<i>Farmington, Ct.</i> Young Ladies Soc. by Mr. John Richards,	50 00
<i>Caledonia, N. Y.</i> A collection by Mr. Goodell,		<i>Juvenile Hea. Ed. Soc.</i> by Amos A. Phelps, Sec. for chil. at Brainerd,	12 00
<i>Canandaigua, N. Y.</i> Mrs. Sophia Capen, by J. P. Northrop, for the Foreign Mission School,		A charity box kept in a public office by Mr. John Richards,	2 62
<i>Canterbury, Ct.</i> A collection by the Rev. Mr. Bird,		<i>Fishkill, N. Y.</i> A friend of missions by Dea. Whiting,	1 00
<i>Castleton, Vt.</i> A donation from the congregational church, by the Rev. Elihu Smith,		<i>Florence, N. Y.</i> Female Misc. Soc.	3 50
<i>Charlestown, Ms.</i> Mrs. Lucy Richardson, by the Rev. Mr. Fay, for western missions,		<i>Freehold, N. J.</i> Female Benev. Soc. by Mrs. Maria Seudder, for western missions,	20 00
A coll. from the female chil. of the Sabbath Sch. in the first cong. by Miss Harriet Tewksbury,		<i>Granville, O.</i> Rev. Timothy Harris,	50
Other persons present,		<i>Geneseo, N. Y.</i> A coll. by Mr. Goodell, Fem. Char. Soc. by Mrs. L. Butler,	13 80
<i>Charlton, N. Y.</i> and <i>Middlebury, Vt.</i> Individuals,		<i>Gloucester, Ms.</i> Mr. I. Dane, for Indian schools,	12 00
<i>Cherokee Nation</i> , Change in a box of clothing,		Sandy Bay par. A friend of miss. for the Choctaw mission,	2 00
Two boys of the mission family,		A friend of missions,	10 00
<i>Cheshire, Ct.</i> A friend of missions, by T. Dwight, Esq.		<i>Gorham, N. Y.</i> Avails of beads, devoted by Mrs. Merrill on her death bed, by Mr. Goodell,	3 00
<i>Choctaw Nation</i> , John Bigsby, a hired man, second donation,		<i>Greensborough, Vt.</i> Cent Soc. for Indian children at Brainerd,	3 00
Dea. J. Punchard, of Salem Ms. by William Punchard,		See also <i>Craftsbury Vt.</i>	
N. H. McIntosh,		<i>Halifax, Vt.</i> Female Cent Soc. by Mrs. M. S. Wood, Treas.	19 30
Eight travellers, to the Rev. Mr. Kingsbury, on his way from Natchez,		A friend of missions,	2 00
Dea. Isaac Fisk, late of the mission family, from Holden, Ms. being part of a legacy,		A female friend of missions,	50
<i>Clinton, N. Y.</i> A friend, by the Rev. L. F. Dimmick,		Aux. Miss. Soc. by Mr. Samuel H. Miner, Treas. viz. for Ind. miss.	9 00
<i>Colchester, Ct.</i> Cher. Miss. Soc. by Samuel H. Fox, for the Cher. miss.		For general objects,	18 00
<i>Columbia, Ct.</i> Gentlemen and Ladies, by the Rev. Mr. Rich,		<i>Hallowell, Me.</i> A friend of miss. by Mr. William A. Hallock,	40 00
<i>Constantia, N. Y.</i> Dea. Smith, \$5. Mrs. Smith, \$5,		Other friends of missions by I. Sewall, Esq.	12 00
<i>Coventry, Ct.</i> Mrs. L. by the Rev. Mr. Bird,		Dea. S. Gow,	2 00
S. E. district, Missionary Field,		Children in Miss Mary Gow's sch. for edu. heathen children,	1 00
W. do. do. do.		<i>Hampden Co. Ms.</i> Foreign Miss. Soc. by the Hon. George Bliss, Treas.	81 00
<i>Craftsbury, Greensborough, Hardwick and Walden, Vt.</i> United mon. con.		<i>Hampstead, N. H.</i> A friend of miss. by Henry T. Kelly,	2 50
<i>Croydon, N. H.</i> From a box of clothing sent to Elliot,		<i>Hampton, Ct.</i> A collection by the Rev. Mr. Bird,	12 50
<i>Cummington, Ms.</i> Christian Knowl. So. by Mr. William Packard,		Monthly con. 1st par. by J. P. Northrop, for For. Miss. School,	6 13
Heathen School Society,		<i>Hanover, N. H.</i> Monthly con. at the village for the past year, by Mr. Perkins,	91 13
For the Elliot mission,		<i>Hardwick, Vt.</i> Female Miss. Soc. See also <i>Craftsbury, Vt.</i>	3 25
<i>Danby, N. Y.</i> Dea. Jesse Hyat, by J. P. Northrop, for the Fer. M. Sch.		<i>Hartford, Ct.</i> From Ann Amelia Flint, for copies of Jay's Remarks, sold by Miss Battelle, remitted by the Rev. Dr. Flint,	25 00
<i>Danville, Vt.</i> Monthly con. by Israel P. Dana, Esq.		"Soc. of Young Misses," by Frances Ann Brace, Treas. for a child in Ceylon to be named LOUISA HAWES,	
Children in the Sab. Sch. for chil. in the school at Elliot,		<i>Hartland, Vt.</i> Mr. Daniel Spooner, jun. by Dea. N. Coolidge,	12 00
Females, for the Elliot mission,		<i>Hawley, Ms.</i> Juvenile ladies Benev. Soc. by Mrs. Nancy Newton, for the Arkansaw mission,	1 00
<i>Derby, Vt.</i> Mr. E. Bartlett, for the Brainerd mission,		Moses Smith, the amount of his earnings on the 1st Monday of each month during the year,	5 50
<i>Dunbarton, N. H.</i> A young man, by Rev. Walter Harris,		Oliver F. Blood,	6 00
<i>Easthampton, L. I.</i> Indiv. by Mr. Sayre,	10 00	Female Char. Soc. by Martha A. Longley, Sec. for a child in Ceylon to be named JONATHAN GREAT,	1 00
<i>Ellsworth, Me.</i> Female Tract So. by the Rev. Peter Nourse, for Indian missions,	2 00		12 00
Rev. Peter Nourse for do.	5 00		
	5 00		

<i>Hillsborough Co.</i> N. H. Bible and Char. Soc. by Mr. R. Boylston, Tr.	10 12	Goffe, in Ceylon, 3d ann. pay. by the Rev. Mr. Goffe,	12 00
Fem. Char. Soc. in Hollis, a donation, viz. for ed. hea. children in India,	3 00	<i>Monson, Palmer, Western, Brimfield, and Holland, Ms. United Char. Soc.</i> ann. contrib. by George Bliss, jun. Esq. viz. for the For. Miss. School,	8 00
For the general purposes of the Board,	6 00	For the general objects of the Board, Female Char. Soc. by Miss C. Whitaker, Treas.	42 00
<i>Hillsborough, N. C.</i> Three ladies in the Rev. J. Witherspoon's cong. for a Cher. child to be named JOHN KNOX WITHERSPOON.	12 00	<i>Moscow, N. Y.</i> A coll. by Mr. Goodell, New Bedford, Ms. Hea. Sch. Soc. by Sophia Crocker, Treas. for BETSEY MATHEW, at Brainerd,	26 29
<i>Holland, Ms.</i> See <i>Monson, Ms.</i>		<i>New Canaan, N. Y.</i> Female Char. Soc. by the Rev. Mr. Clark,	10 37
<i>Huntington, Ct.</i> Ripton par. A female friend to missions, by the Rev. Thomas Punderson,	10 00	<i>New Hartford, Ct.</i> Gentlemen's Asso. by Mr. R. Goodwin,	28 56
<i>Mrs. Anna Ely, \$3,</i> Mrs. Diortha Wooster, \$3,	6 00	Ladies' Asso. for ed. hea. youth,	3 12
<i>Keene, N. H.</i> Monthly concert, by the Rev. Z. S. Barstow,	4 00	<i>New Haven, Vt.</i> Female Char. Soc. by Mrs. Nash, and Mrs. Hopkins, Treasurers, for Indian missions,	6 56
A charity box,	1 00	<i>New Haven, Ct.</i> A female friend, by J. P. Northrop, for the For. M. S. West Haven par. A gentleman, by T. Dwight, Esq.	12 00
<i>Kensington, A friend of missions, by Dea. Whiting,</i>	1 50	A lady, \$10, three ladies, \$4,	3 29
<i>Lansingburg, N. Y.</i> Capt. Thomas Bassel, by J. P. Northrop,	3 00	Other individuals,	10 00
<i>Lebanon, Ct.</i> A collection, by the Rev. Mr. Bird,	27 75	Fair Haven, a friend of miss. \$1, do. do. 50 cts.	14 00
<i>Lee, Ms.</i> A friend to missions, by the Rev. Alvan Hyde,	4 50	A friend of miss. by Dea. Whiting, Whitneyville, a friend of missions,	7 87
Mr. Uriel Linnell,	1 50	Avails of three articles of furniture given by three mechanics,	1 50
<i>Le Roy, N. Y.</i> A coll. by Mr. Goodell,	7 49	B. \$2, to complete the sum remitted, 41 cts.	10 00
<i>Lima, N. Y.</i> do. do.	10 70	<i>Newark, N. J.</i> Female Mite Soc. by Mrs. Hannah Woodruff, Treas. for heathen children in India,	4 00
Foreign Mission Society, by I. K. Guernsey, Treasurer,	13 83	<i>Newbury, Ms.</i> Monthly con. for Ind. missions,	5 54
<i>Litchfield, Ct.</i> A friend to missions, by T. Dwight, Esq.	50	<i>Newburyport, Ms.</i> A coll. in the Rev. Mr. Milton's cong. by Samuel Tenney, Esq. for the Choc. miss.	2 4t
<i>Littleton, N. H.</i> Sabbath Sch. chil. their premiums, for ed. hea. chil. in India, by the Rev. David Goodall,	12 00	Mr. Stephen S. Hedges, the avails of sweet majoram, on a small piece of ground,	34 92
Rev. David Goodall,	12 00	<i>Nicholasville, Ken.</i> Mrs. Eleanor Reed, by the Rev. A. Flint,	7 25
<i>Long Meadow, Ms.</i> Remitted by J. L. Hale, monthly concert,	3 79	<i>Norfolk and Plymouth Cos. Ms. Pal.</i> Miss. Soc. by Dr. Ebenezer Alden, Treas. for the maintenance of at least one missionary, in W. Asia,	10 00
Female Asso. by Miss Hannah Ely, Charity box kept by Miss Flavia Colton, for Indian missions,	47 00	<i>North Bridgewater, Ms.</i> First Juv. Circle, by Mrs. M. H. Huntington, Second Juvenile Circle,	800 00
Do. do. Miss Hannah Ely, for do.	1 60	Avails of straw braided by M. H. Huntington, a child now deceased,	2 52
<i>Lyme, Ct.</i> East par. Fem. Miss Soc. by Mr. B. Green,	2 00	<i>North Guilford, Ct.</i> by T. Dwight, Esq.	5 00
<i>Mansfield, Ct.</i> North par. A coll. by Rev. Mr. Bird,	9 32	<i>North Woodbury, Ct.</i> Female Benev. Soc. by the Rev. Mr. Brownell,	20
South par. A collection,	10 30	<i>Northampton, Ms.</i> Female Soc. for Ed. Hea. ch. by Miss Sarah Strong, Treas. through the Hamp. Ch. Dep. for SOLOMON WILLIAMS and SAMUEL PORTER WILLIAMS, in Ceylon,	5 25
Female Cent Society,	36 00	Female Mite Society, through the Hamp. Ch. Dep. by D. S. Whitney, Treas. for Indian missions,	9 00
<i>Marlborough, N. H.</i> "United Soc. for Ed. Hea. Chil. in For. Lands," by the Rev. Z. S. Barstow,	18 00	<i>Northboro', Ms.</i> Ladies, by Miss Lucy Crawford, for the Choc. miss.	24 00
<i>Massachusetts</i> , a person unknown,	20 40	<i>Northford, Ct.</i> A charity box,	25 00
<i>Mexico, N. Y.</i> A little boy, the avails of an onion bed, by the Rev. D. R. Dixon,	1 00		11 00
<i>Methuen, Ms.</i> West parish, a small praying circle, by Mr. M. Southard,	50		5 00
<i>Middleborough, Ms.</i> A branch of the Heathen's Friend Soc. by Mrs. Mary Wood, Treasurer,	2 30		
<i>Middlebury Col. Vt.</i> Mr. Eli B. Smith, by J. P. Northrop, for the Foreign Mission School,	30 44		
See also <i>Charlton, N. Y.</i>	1 00		
<i>Middlebury, Ct.</i> A coll. by Dea. Stone,	12 20		
Female Bible Soc. by Amelia Stone,	8 00		
A lady,	2 00		
<i>Middletown, Ct.</i> Miss Summer's and Miss Hotchkiss's school,	8 10		
<i>Millbury, Ms.</i> Ladies, for Joseph			

Ladies' Ben. So. by T. Dwight, Esq.	1 12	Rutland, Vt. W. par. Avails of wool contributed by individuals, and remitted by Mr. James Barrett, jun.	43 42
Northport, Me. The donor unknown,	3 00	Salem, Ms. Fem. So. for ed. hea. chil. in Ceylon, by Mrs. Richardson, Tr.	28 34
Norwich, Ct. Avails of a mission field superintended by John Fanning, Esq.	14 16	Ladies and others, by the Rev. Mr. Cornelius, for the Elliot miss.	24 20
Palmer, Ms. See Monson, Ms. &c.		Mr. J. B. Lawrence. 5th ann. payt. for a child in Ceylon,	12 00
Pelham, N. H. Female Cent Soc. by the Rev. J. H. Church,	14 61	Coloured Peo. Ed. So. for a child at the Sand. Isl. to be named HIRAM BINGHAM, 1st quarterly payt.	5 28
Individuals, for the miss. at Mayhew, Monthly con. for the Pal. mission,	2 39	Monthly concert in the Tabernacle church,	5 50
Female Cent Soc. by Mrs. Hannah Church, Treasurer,	9 83	Salem, Ct. Mr. David Stevens, by J. P. Northrop, for the For. Miss. Sch.	1 00
Two members of the church,	2 17	A collection by T. Dwight, Esq.	8 00
Pepperell, Ms. Female Char. Soc. by Miss Betsey Heald,	1 50	Saybrook, Ct. Pettipaug, Ladies, by Mrs. H. Hovey,	3 06
Miss Betsey Heald,	1 25	West Brook par. by T. Dwight, Esq.	4 00
Phelps, N. Y. A charity box kept at the Sabbath School library, for hea. children, by Mr. Goodell,	3 00	Shelburne, Ms. In a box sent to Elliot, Shoreham, Vt. Samuel Hunt, by H. Everest, Esq.	1 50
E. W. Frisbie,	1 00	Levi O. Birchard,	5 00
Several individuals,	50	Somers, N. Y. Fem. So. by Eudocia B. Goodrich, Secy.	18 00
Charity box kept at Sab. Sch. library, by the Rev. Mr. Bruce,	3 50	South Salem, N. Y. Mr. Thomas Mead, by Mr. Sayre,	5 00
Pittsfield, Ms. Fem. So. for the prom. of Christianity among the Jews, by M. W. Childs,	1 25	A friend of miss. \$6, A widow's legacy, \$1,	7 00
Plainfield, Ms. John Shaw, profits of land cultivated for the Elliot mission, through the Hamp. Ch. Deposit,	36 00	Southampton, Ms. Young Ladies' So. for Mindwell W. Gould,	23 61
Plainfield, Ct. A collection by the Rev. Mr. Bird,	5 21	Southborough, Ms. A coll. by the Rev. Mr. Parker,	12 00
Plymouth Co. Ms. See Norfolk, &c.	18 20	Southbury, Ct. Cent So. by T. Dwight, Esq.	22 50
Poultney, Vt. Several ladies,	5 00	Springfield, Vt. A friend of miss.	50
Princeton, Ms. Monthly con. Pres. chh. by the Rev. Alonzo Phillips, Young Ladies' Society, for ALONZO PHILLIPS,	20 00	Springfield, N. J. S. So. for ed. Hea. Chil. by D. S. Bryant, Tr. for J. W. TUCKER,	30 00
Princeton, N. J. Mr. James Douglass, super. of Sab. Sch. No. 2, 1st semi ann. pay. for a child to be edu. in the Rev. Mr. Woodward's family, Ceylon, and named JOHN SMITH NEWBOLD,	12 00	for a child to be called ELIAS W. CRANE,	12 00
Providence, R. I. A charity box kept in Mrs. C.'s family, by a friend,	6 00	Stafford, N. Y. A few individuals, by Mr. Goodell,	1 00
Randolph, Ms. Children in Miss Hodge's sch. by the Rev. C. Hitchcock, for heathen children,	11 62	Stamford, Ct. A few females, by Mrs. Matilda Davenport, for the Elliot miss.	11 25
Rehoboth, Ms. James Bliss, 2nd Esq. for Indian missions.	53	Stanstead, L. C. Fem. Char. So. by the Rev. Luther Leland,	3 50
Reidsville, Ga. Female Char. Soc. of Union Academy and vicinity, by Mrs. Lucy W. Turner, for the Choctaw mission,	3 00	Steuben, N. Y. See Remsen, &c.	
Remsen and Steuben, N. Y. A coll. in the cong. society, by the Rev. J. Frost,	30 00	St. Johnsbury, Vt. Mon. con. by Mr. Clarke.	6 06
Richmond, N. Y. A collection, by Mr. Goodell,	18 00	Stoddard, N. H. Fem. Cent So. by the Rev. J. Robinson, for ed. hea. chil. Individuals, for do.	9 41
Monthly concert, \$2 97, Catechet. Society, 64 ets.	12 88	Sturbridge, Ms. Fem. Read. So. and individuals. by the Rev. A. Bond, for the Elliot miss.	10 05
Ridge, N. H. Fem. Miss. So. by Mrs. Persis Hunt, a donation, viz. for SETH PAYSON,	3 61	Taney Town, Md. Mite So. by Levi Reifschneider, Tr. for a child in Ceylon, to be called FRANCIS SCOTT KEY,	2 88
for the general purposes of the Board,	12 00	Tewksbury, Ms. Hea. Friend So. by Miss Nancy Bridges, Tr. 4th ann. payt. for JACOB COGGIN, Ceylon,	12 00
Rochester, N. Y. Elisha Ely, Esq. 2nd payt. for SAMUEL DAVIES,	16 43	Thetford, Vt. A coll. in the chh. and soc. by the Rev. Dr. Burton, Mill Village, mon. con. by the Rev. Joseph Tracey,	18 00
A coll. by Mr. Goodell,	12 00	Do. and West Fairlee, Vt. Fem. Benev. So. by Mrs. Abigail Niles, Tr.	4 52
Mrs. H. Bissell,	40 51		5 66
Rockaway, N. J. Two ladies, by Jos. Jackson, Esq. for the Choc. miss.	3 00		
Roxbury, N. H. Mon. con. by the Rev. Z. S. Barstow,	7 00		
	70		

Tyringham, Ms. Fem. For. Miss. So. by Mrs. Emily Dow, 5 13
Mr. S. Hale's chil. for ed. hea. chil. 87
Walden, Vt. See *Craftsbury*.
Warsaw, N. Y. A fem. friend of miss. by Thos. M. Smith, 1 00
Washington, Ct. A coll. by T. Dwight, Esq. 6 00
West Fairlee, Vt. See *Thetford*, &c.
Westford, Ms. Gent. Hea. Sch. So. by Dea. S. Fletcher, Tr. 14 91
Western, Ms. Fem. Char. So. by Mrs. S. Gaylord, 25 41
 See also *Monsen*, &c.
Wethersfield, Ct. Fem. Benev. So. by Mrs. M. Francis, Tr. 50 00
Williamstown, Ms. Mr. John P. Whitman, 12 00
Wilmington, Ms. A ch. box kept in M. Reynold's sch. for Elliot, 1 00
Windham, Ct. Miss C. by the Rev. Mr. Bird, 25
Windsor, N. H. Fem. Cent So. by the Rev. Isaac Robinson, for ed. hea. chil. 3 00
Windsor, Vt. A lad 10 years old, avails of produce raised in a garden cultivated by him, 1 00
Woodbridge, Ct. Dor. So. and Ladies, by Mrs. Nancy Allen, 8 00
 Two children of the Rev. Mr. Allen, the fruit of self denial, 4 00
Woodbury, Ct. Ladies in the first Presb. Soc. by Mr. Blackman, 2 44
Worcester co. Ms. Earnings of a laborer on a holiday, by A. Z. Rel. Ch. So. a don. viz. for the Pal. miss. 1 00
 for the general purposes of the Board, 21 00
Zanesville, O. Miss Harriet Bushnell, by the Rev. Mr. Kingsbury, 129 00
 50

From places unknown or purposely concealed by the donors.

1821. Nov. 1. A friend of miss. the avails of two rods of land cultivated in onions, 5 00
 9. A friend of miss. 1 00
 12. T. S. 1 42

Amount of donations in money, acknowledged in the preceding list, \$4,754,23.

DONATIONS IN ARTICLES OF CLOTHING, &c.

For the mission at Brainerd.

Ashburnham, Ms. a package by Miss Mary Lawrence.
Brentwood, N. H. See *Newburyport*.
Brownington, Vt. Mrs. Sally C. Strong by Mr. Ashbel Hale, 10 05
Derby, Vt. See *Stanstead* and *Derby*.
Glover, Vt. Sabbath School by do. 12 07
Greensborough, Vt. From Females, by do. 38 91
 Sabbath School, by do. 12 24
Hardwick, Vt. Females, by do. from Sab. School, by do. 40 02 12 20

<i>Holles</i> , N. H. Fem. Char. and Read. So. and other individ. by Martha Burge,	92 00
<i>Kingston</i> , N. H. See <i>Newburyport</i> , &c.	
<i>Newburyport</i> , Ms. and <i>Brentwood</i> , N. H. <i>Kingstou</i> , N. H. East and West parishes by M. D. H.	78 57
<i>North Brookfield</i> , Ms. Ladies by the Rev. Thomas Snell,	30 47
<i>Southampton</i> , Ms. Young Ladies So. H. Ch. Dep. by Mr. D. S. Whitney.	
<i>Stanstead</i> , L. Canada, and Derby, Vt. Fem. Char. So. and other Ladies, by the Rev. L. Leland,	75 09
<i>Unknown</i> , a box of articles, by Mrs. Ruthy H. Bascom.	

For the mission at Elliot.

<i>Antrim & Hancock</i> , N. H. Ladies;	72 39
<i>Boston</i> , Two boxes, by Miss Sarah Clark.	
Do. Two other do.	
<i>Boylston</i> , Ms. Fem. Soc. for aid of miss. by Mrs. Mary White.	
Another do. by do.	53 40
<i>Brookfield</i> , Vt. A number of individ. by the Rev. Elijah Lyman,	52 35
<i>Charleston</i> , S. C. Four boxes, by Susan E. Stevens,	110 00
<i>Cornish</i> , N. H. William Whittelsey Esq.	48 57
<i>Cummington</i> , Ms. Individuals, coll. by Mr. W. Packard, by Mr. D. S. Whitney,	61 75
<i>Deerfield</i> , N. H. Fem. Benev. Soc.	
<i>Dunbarton</i> , N. H. Females, by the Rev. Walter Harris,	76 00
<i>Hancock</i> , N. H. See <i>Antrim</i> .	
<i>Hawley</i> , Ms. The Dorcas Soc. by Mrs. Polly Grout,	49 23
<i>Londonderry</i> , N. H. E. par. Fem. Char. Soc. by Mary Crocker.	
<i>Newport</i> , N. H. Fem. Soc. by David Wright,	53 00
Another box, from various persons,	
<i>St. Johnsbury</i> , Vt. by Richard Stone,	
<i>Thompson</i> , Ct. Dorcas Soc. by Miss Hope B. Gay,	50 00
<i>Williamsburgh</i> , Ms. Fem. Miss. Soc. by Mrs. Fidelia Lord,	60 00
<i>Worthington</i> , Ms. Reading Soc. by Mr. D. S. Whitney.	

For the mission at Mayhew.

<i>Abington</i> , Ms. First par. Fem. Read. and Char. So. by Sally King,	45 44
<i>Alstead</i> , N. H. Ladies by Mrs. Ann Arnold,	44 94
<i>Amherst</i> , Ms. From females by Mrs. Sally Church.	
<i>Braintree</i> , Ms. by the Rev. R. S. Storrs,	55 00
<i>Cambridge</i> , Ms. Mission. Sewing Cir. Jas. D. Farnsworth, and an individual, by Mrs. Susan Munroe,	30 00
<i>Fitchburgh</i> , Ms. Ladies,	40 08
<i>Fitzwilliam</i> , and <i>Troy</i> , N. H. From females in both the towns, by the Rev. John Sabin,	104 92
<i>Grafton</i> , Ms. Fem. Read. So. and a	

few young men, by Mrs. Sabra Le-	
land,	45 03
<i>Hampstead, N. H.</i> See Pelham,	
<i>Kennebunk-port, Me.</i> From Ladies,	
two boxes, No 1. \$51.00 No 2.	
\$93.00 by M. C. Wheelwright,	144 00
<i>Lebanon, N. H.</i> Ladies,	75 21
<i>Leicester, Ms.</i> A parcel by Miss	
Rebecca Sprague.	
<i>Littleton, N. H.</i> Fem. friends to miss.	
by Rev. David Goodall,	
<i>Medway, Ms.</i> W. parish, Ladies by	
Mrs. Mary E. Ide,	100 00
<i>Pelham, N. H.</i> Fem. Char. So. and	
other individuals, by Mrs. Church,	54 10
<i>Pelham and Hampstead, N. H.</i> A	
lady in each town, by Mrs. R.	
Hardy,	25 00
<i>Troy, N. H.</i> See Fitzwilliam,	
<i>Westminster, Ms.</i> Fem. Cooperat. Soc.	
<i>Windham, N. H.</i> A box,	17 00

For the Arkansaw Mission.

<i>Aeworth, N. H.</i> Ladies, by the Rev.	
P. Cooke.	
<i>Brimfield, Ms.</i> Dorcas Society by the	
Rev. Joseph Vaill,	30 00
<i>Marlboro, Vt.</i> Ladies, by the Rev.	
E. H. Newton,	47 00
<i>Plainfield, N. H.</i> Ladies, by the Rev.	
Dana Clayes,	81 00
<i>Randolph, Vt.</i> Ladies by Miss Marian	
Edson,	72 05
<i>Winslow, Me.</i> A few individuals, by	
Mrs. A. Paine,	33 43

For Indian Missions generally.

<i>Bath, Me.</i> Fem. friends to miss.	131 38
<i>Bath, N. H.</i> Females, by the Rev. D.	
Sutherland,	57 46
<i>Berkley, Ms.</i> Articles in a chest with-	
out any description,	
<i>Brookfield, Ms.</i> 1st par. Dorcas Soc.	47 10
<i>Charlestown, Ms.</i> An article of bed-	
ding from a lady.	
<i>Clairemont, N. H.</i> by the Rev. Jona-	
than Nye.	
<i>Cummington, Ms.</i> Benev. and Read.	
Soc. by Clarissa Briggs,	27 30
<i>Dunstable, Ms.</i> Fem. Read. Soc. by	
Mrs. Rachel Tolman,	26 00
<i>Francesstown, N. H.</i> Individuals, by	
the Rev. Moses Bradford,	110 39
<i>Greenfield, Ms.</i> Ladies from two Con.	
churches, by Samuel Wells, Jr. Esq.	101 68
<i>Halifax, Vt.</i> The people, by Mr.	
Erastus Hall,	63 07
<i>Hanover, N. H.</i> E. par. Fem. Mite So.	
by Dea. N. Coolidge,	32 02
<i>Lebanon, N. H.</i> A fem. friend of miss.	
<i>Ludlow, Vt.</i> A few ladies, by N. P.	
Fletcher,	44 05
<i>Lyndon, Vt.</i> by Richard Stone,	24 43
<i>Newbury, Vt.</i> by Mr. S. Mann,	63 50
<i>New-Haven, Vt.</i> Fem. Char. So. by	
the Rev. J. Hopkins,	130 67
<i>Norwich, Vt.</i> Fem. Char. Soc. by	
Lucy C. Bailey,	56 35
<i>Norwich, Ms.</i> Females, by Mr. D. S.	
Whitney,	54 55
<i>Peacham, Vt.</i> Ladies, by the Rev.	
Leonard Worcester,	128 36

<i>Rutland, Ms.</i> Several ladies and young	
men by Mr. Jonas Reed,	76 26
<i>Sharon, Vt.</i> Box without any descrip-	
tion.	
<i>West Cambridge, Ms.</i> A package.	
<i>Wilton, N. H.</i> Fem. Educ. Soc. by	
Mr. Pliny Whitney,	40 86
<i>Windsor, Vt.</i> E. par. Fem. Cent So.	
by Dea. N. Coolidge,	81 10
W. par. Fem. Miss. Soc. by do.	30 17
<i>Worcester, Ms.</i> From three sisters, by	
Miss Waldo.	
From a lady.	
<i>Unknown, A box,</i>	97 39

The following donations in clothing, &c. were sent, to Mr. John Sayre, N. Y. an Agent of the Board, and by him forwarded to the respective stations.

For the mission at Elliot.

<i>Albany N. Y.</i> 2 boxes Fem. Soc. in	
aid of miss.	
<i>Bridgeport, Ct.</i> 1 do.	
<i>Cambridge, N. Y.</i> by the Rev. Nath.	
S. Prime,	198 31
<i>Canaan, N. Y.</i>	
<i>Columbus, N. Y.</i> Fem. Mis. Soc. by	
Mr. Albert North,	150 00
Individuals.	
<i>Cooperstown, N. Y.</i> Ladies, by Geo.	
Pomroy, Esq.	53 20
<i>Durham, N. Y.</i> A number of females,	
by Mr. Ezra Post,	44 13
<i>East Hampton, (L. Isl.) N. Y.</i> (A	
Cask,) by Rev. Ebenezer Phillips,	137 66
<i>Exeter, N. Y.</i> Rev. Mr. Duncan's par.	
by Mr. Albert North,	80 00
<i>Hartwick Village, Benev. Soc. and</i>	
<i>New Lisbon, N. Y.</i> Fem. Miss.	
Soc. do.	
<i>Jefferson, (Schoharie co.)</i> by Mr. Al-	
bert North,	65 00
<i>Lee, Ms.</i> Fem. Cent Soc.	60 00
<i>Lexington, N. Y.</i> Fem. Cent Soc. by	
Ali Ticknor,	43 49
<i>Lisle, N. Y.</i> by Norman Marsh,	92 31
<i>New Berlin, N. Y.</i> Fem. Benev. Soc.	
by Mr. Albert North,	200 00
<i>New London, Ct.</i> (2 boxes,) by Mr.	
Peter Richards,	
<i>Norwich, Ct.</i>	73 93
<i>Sheffield, Ms.</i>	
<i>Sherburne, N. Y.</i> (2 boxes)	344 81
<i>Sherburne, N. Y.</i> and Lexington N. Y.	
<i>Stockbridge, Ms.</i> by Alfred Perry,	185 37

For the Mission at Brainerd.

<i>Burlington, N. Y.</i> Fem. Benev. Soc.	
by Mr. Albert North,	26 55
Individuals, by do.	6 00
<i>Butternuts, N. Y.</i> Individuals by do.	
<i>Hartwick, and Fly Creek, N. Y.</i>	
Benev. Soc. by do.	94 25
The Rev. Mr. Hazelius's society, a	
pack. for Rev. Mr. Gambold, by do.	
<i>Lansingburgh, N. Y.</i> Ladies, for the	
School at Taloney, by Lydia Bassett.	
<i>Sangerfield, N. Y.</i>	

For the Sandwich Islands, shipped from Boston.

<i>Blandford, Ms.</i> A school of young females, by Miss E. Dewey.	
<i>Boston,</i> A cask, large box, and 3 cases containing useful articles, from Messrs. Homes & Homer.	
A quarter cask of wine by Mr. Jephonias Thayer.	18 63
<i>Wilbraham, Ms.</i> S. Par. From ladies, by Rev. S. Bartlett,	38 00
<i>Wilbraham, Ms.</i> N. par. Fem. Soc. various articles, by the Rev. E. Brown,	
The following donations, consisting of articles of clothing, bedding, and other useful things, all from Connecticut, were committed to the charge of Messrs. Dwight & Williams, New Haven, for the mission at Elliot.	
<i>Bethlem, Ladies' Benev. Soc.</i>	93 96
<i>Columbia, Gentlemen and Ladies,</i>	40 22
<i>Fairfield, (Black Rock,) Griswold, Ct. Ladies,</i>	11 03
<i>Litchfield,</i>	111 84
<i>Litchfield, South Farms, Ladies Char. Soc. by Mrs. Morris,</i>	55 00
<i>Young Ladies Charitable Society, by Miss Camp,</i>	37 06
<i>Middlefield, Ladies,</i>	19 33
<i>Middletown, Fem. Mis. Soc.</i>	30 27
Miss Sumner's and Miss Hotchkiss's scholars,	38 00
<i>New Haven, Mr. Silas Hotchkiss,</i>	
A friend,	21 90
A merchant \$1 08, Two merchants \$13,	3 50
A merchant do. \$8 50,	5 63
Purchased by Ladies,	14 08
Yale College, collected by Students, 220 00	8 50
do. do. (hats, &c.)	27 55
Town \$129 28; do. do. \$8,	75 00
Collected at the store of Wm. Austin & Sons.	137 28
Fem. Missionary Soc.	47 00
<i>Northford, Ladies Benev. Soc. by Miss Juliana Maltby,</i>	138 27
<i>North Guilford, by Mr. Bray,</i>	20 00
<i>North Killingworth, Ladies and Gen.</i>	16 50
<i>North Woodbury, Fem. Benev. Soc. by Rev. Mr. Brownell,</i>	90 00
<i>Salem,</i>	44 00
<i>Saybrook, (Pettipaug,) Ladies, by Mrs. Huldah Hovey,</i>	18 00
<i>Washington, (First So.)</i>	16 00
<i>West Haven, by Miss Stebbins,</i>	81 82
<i>Whitneyville,</i>	8 75
<i>Woodbridge, Doreas Soc. and other Ladies, by Mrs. Nancy Allen,</i>	5 25
<i>Woodbury, Ladies in the 1st. Presb. So. by Mr. Blackman,</i>	40 25
Clothing, bedding, &c. places and Donors unknown,	58 50
Total by Messrs. D. & W. \$1,588.	63 50

DONATION OF THE BARON DE CAMPAGNE.

In the preceding list of donations our readers will observe the generous sum of *Six Hundred and Sixty Four Dollars* from the

Baron de Campagne, of Basle, Switzerland. Last year the venerable donor remitted *Two Hundred and Twelve Dollars* for the Foreign Mission School, at Cornwall. The donation was duly acknowledged, and various letters and printed documents were transmitted to him, and to his friend the Rev. Mr. Blumhardt. The remittance lately received was not attended by any letter. It is presumed, however, that letters are on their way. The commercial agent at New York, by whom the payment was made, declined receiving any compensation for his agency.

If every wealthy man felt as the Baron de Campagne does, with respect to the promulgation of the Gospel, how amply would funds be provided for the support of missionaries in every heathen nation, and for the distribution of the Scriptures throughout the world.

What a noble and expansive principle is Christian benevolence. Mountains, continents and oceans are no obstacles to its progress. Wherever an attempt is made to honor Christ by promoting the salvation of men, there it delights to shew itself. With the good of every clime and country it rejoices to cooperate; and thus, while it communicates the greatest blessing to others, it is prepared for the boundless enjoyments of the heavenly state.

DONATIONS IN CLOTHING, BEDDING, &c.

VARIOUS articles for the comfort of the mission families, and of the Indian children of the mission schools, have been so liberally provided, that all the stations may be considered as well supplied, when the collections now ready shall have been forwarded. The liberality displayed, in furnishing so many valuable articles, is of the most gratifying and cheering kind. It testifies, in language which cannot be mistaken, that the friends of missions, scattered over our favored and fruitful country, will not permit their brethren to remain destitute, while bearing the burden and heat of the day, and while themselves are in possession of abundance. It testifies, that many hearts feel for the wants of the heathen, and that many hands are prompt to labor for their benefit.

The boxes of clothing, &c. have, in great part, been shipped for the different stations. What remains on hand, at the depositories, will be forwarded, with all convenient despatch. The public spirited females, who have taken an active part in this labor of love, receive the thanks, not only of the missionaries and of our red brethren of the wilderness, but of all persons who love to see industry, skill, and property expended in the most exalted charity; that which aims to purify and enoble the soul, and to rescue it from sin and wretchedness.

As the wants of the missions will be supplied very abundantly, for the present, when the articles already prepared shall have been sent on, we would recommend to the friends of the cause not to prepare any new articles, for use at the stations among the Indians, till the autumn of next year. This notice is not designed to prevent sending to Boston, or any

other port of shipment, the collections which are already made.

While the Committee have the pleasure of acknowledging such liberality, as makes the preceding statement proper and necessary, they would remind their friends and brethren, that the field for missionary exertion is continually extending; that it is whitening for the harvest; and that the laborers are comparatively few. Though donations of a particular kind, and for a particular purpose, may occasionally be abundant, there is no reason to think that the pecuniary resources of any of the great charitable institutions of our land will be equal to the demands upon them, for many years to come.

As money is the great medium of exchange throughout the world; and as donations in money are more easily received, transmitted, and accounted for, than donations of any other kind, it is recommended to those, who give the produce of their fields, their flocks, and their skill, to sell these various donations, so far as may be convenient, and remit the avails to the Treasury in money. In cases, where these articles cannot be sold for money, in the towns or districts where they are given, (and many such cases exist,) the Committee would respectfully submit to the consideration of donors, whether they will not send their boxes of clothing, &c. to some depository of the Board, with a discretionary power to the Committee, or some agent of the Board, to sell such articles, as are already furnished in sufficient quantities at the mission stations. This plan is already pursued at several depositories, established according to the wishes and with the full approbation of numerous friends of missions, in different parts of the country. Should it appear, that this proposal is accepted by donors, the details of the plan may be stated hereafter.

CONTENPLATED REINFORCEMENT OF THE MISSION TO THE SANDWICH ISLANDS.

BESIDE the ordinary expenditures of the Board, during the year from Sept. 1, 1821, to Aug. 31, 1822, it seems peculiarly desirable that a second mission should be fitted out for the Sandwich Islands. Should this be done, on a proper scale, it must cost a large sum of money. But the Committee are persuaded, that the Christian public, (on whose liberality they continually depend for the means of defraying all the ordinary expenses,) will not permit so interesting a design to be hindered for the want of funds. It has therefore been resolved, that, with the favor of Providence, a large reinforcement shall be sent to the mission at the Sandwich Islands, in the course of next summer, or fall. The family will probably consist of two ordained missionaries, two physicians, a farmer, two carpenters, (who can also work at ship-building,) a cabinet-maker, a blacksmith, and two or three school-masters; most of them in the married state. Several youths, natives of those islands, now at the Foreign Mission School, will return, at the same time, to their countrymen. The whole number of persons, to be embarked in this

enterprize, will probably not be less than thirty. To obtain suitable means of conveyance for so many;—to provide for their comfort on their passage, and after their arrival; and to furnish them the means of usefulness among the natives,—will require considerable expenditures; and additional supplies will be necessary for the missionaries now at the Islands.

It has been a subject of deep regret with the Committee, that they were not able to send at least two or three assistants to this mission, in the course of the past season. But it was impracticable, as no suitable passage could be obtained. Should the same difficulty remain, the object is of sufficient importance to warrant the chartering of a vessel, for the sole purpose of carrying the missionaries; and, it is apprehended that this can be done, if necessary, without greatly increasing the expense. The Committee would prefer, however, that the family should go as passengers, in some ship about to visit the Pacific.

The friends of missions will perceive, that there is need of continued exertions. The spirit of genuine benevolence needs to be kept in full activity, and the work of enlightening the dark nations to be prosecuted with increasing vigor.

ASSISTANT MISSIONARIES.

FROM the preceding notice it will be seen, that the services of competent persons will be needed, in different departments, as missionaries and assistants. More laborers of both these classes are also urgently needed, at the different stations among the Indians. There are already, on the files of the Corresponding Secretary, a considerable number of applications; and it is reasonable to expect, that many more applications will be made. Let it be a subject of constant prayer, on the part of the multitudes who feel a deep interest in these concerns, that the Lord would put it into the hearts of the right persons to offer themselves; and that all, who have any agency in recommending or receiving the candidates, may be under the direction of Infinite Wisdom. If the King of Zion shall select such instruments, as He will condescend to acknowledge and bless, the work will go on and prosper; if otherwise, all the skill and sagacity in the world would accomplish nothing. In the selection of instruments, however, and in every part of the work, He employs human agency.

It is to be borne in mind, that all, who offer themselves for missionary service, do it voluntarily, and without solicitation; cheerfully, and with a resolution to persevere through life; unreservedly, expecting no more than a comfortable support, suited to the places where they reside, and the stations which they occupy. They should be willing to do any labor, which may be assigned them, with alacrity and diligence;—the same alacrity and diligence, which a stable, vigorous, resolute farmer, or mechanic, applies to his own concerns.

Assistant missionaries, though farmers or mechanics, should generally be qualified to

teach school, as their aid may be occasionally needed in that department. All assistant missionaries should possess such stability of character, good sense, good temper, public spirit, gravity, (in addition to the elevated Christian graces and virtues,) as will give them influence and authority, among any class of heathens, or foreigners, wherever they may be.

It will probably be expedient, at least for some time to come, that assistant missionaries should either be single persons, or persons recently married. Very serious inconveniences are found to attend the removal of large families of children to the different stations among the Indians; and, after they have arrived, they are greatly exposed to sickness for a number of years. It is thought to be very different with children born on the spot.

ORDINATION.

ON Wednesday, October 31st, the Rev. DANIEL TEMPLE and the Rev. ISAAC BIRD, were ordained as evangelists and missionaries to the heathen, at North Bridgewater, Ms.

The council met on the evening of Tuesday, and proceeded to examine the candidates with respect to their doctrinal and experimental acquaintance with religion, and their views and motives in offering themselves for the missionary work. Having unanimously passed a vote of approbation, the council assigned the parts in the solemn services of the ensuing day.

On Wednesday the weather was fine, and a great concourse assembled to witness the solemnities. The introductory prayer was offered by the Rev. Mr. Wisner, of Boston; the sermon was preached by the Rev. Mr. Storrs, of Braintree; the consecrating prayer was offered by the Rev. Mr. Fay, of Charlestown; the charge was delivered by the Rev. Mr. Thomas, of Abington; the right hand of fellowship was presented by the Rev. Mr. Green, of Reading; an address was made to the members of the Palestine Missionary Society, by the Rev. Mr. Dwight, of Boston; and the concluding prayer was offered by the Rev. Mr. Sabine, of Boston. At the close of the ordination services, there was a collection for the Palestine Missionary Society. The sacred musick was peculiarly excellent, and at least equal to any, which we ever heard on a similar occasion. The sermon, and other written parts, will be printed. They were heard with deep interest and profound attention, and will be worthy of repeated perusal.

After a short recess, the sacrament of the Lord's supper was administered to the pastors and members of the assembled churches. The whole services evidently made a deep and salutary impression on many hearts.

What gave this occasion a peculiar interest was, that the pastors and members of twelve neighboring churches had previously formed themselves into a Society, (whose name is mentioned above,) for the purpose of supporting at least one missionary in Western Asia. The pastors and delegates of these churches formed the greater part of the council. They were all personally acquainted with Mr. Temple, who had preached in that region as an

agent of the Board, and had experienced their kindness, and received many proofs of their fraternal confidence and affection. A meeting of the Society was held the same day; and it has since remitted to the Treasury of the Board *eight hundred dollars*, as its first payment.

A passage up the Mediterranean to Malta has been engaged for Mr. Temple, who will probably embark in the course of the present month. It is expected that he will preach a farewell sermon in Boston, previously to his sailing, and that other appropriate services will be added.

Mr. Bird, who is designated to the same part of the world, will remain in this country, probably for a year to come.

MISSION LIBRARY.

SINCE convenient Missionary Rooms have been taken, the Prudential Committee have thought it desirable to begin the collection of a Mission Library. Any books, suitable for this purpose, will be gladly received. The names of the donors will be inserted in labels, and pasted into the books given by them respectively; and will be likewise enrolled in a catalogue. Most of the common religious books of our times, all periodical publications of a religious nature, all geographical and statistical works, and all books on the subject of missions will be very acceptable.

The Board have occasion also to send many books abroad, to their several stations. The friends of missions will bear it in mind, that books sent to the ignorant and destitute may do important service. At nearly all the stations, a considerable number of natives are taught to read English; and, as they make progress in knowledge, they will need many books.

Persons, who make donations of books, would probably be willing to send them, to be disposed of in one or the other of the following ways:

1. To be placed in the mission library; or
2. To be sent to any station, where they would seem likely to be most useful; or
3. To be exchanged for other books, which would answer either of the forgoing purposes.

LAST NOTICES.

MISSION TO THE SANDWICH ISLANDS.

SINCE our last number was issued, we have received a letter from Mr. Bingham, dated Woahoo, Jan. 31, 1821. It was hastily written, and sent by way of Calcutta, in a vessel which touched but a few hours. The intelligence from the mission is thus brought down two months and ten days later than we had heard before.

This letter mentions the distressing fact, that the church had felt itself obliged to adopt the last measure with Dr. Holman; and to cut him off from its communion, on the charges of *walking disorderly, slander and railing*, and *covetousness*. Mr. Bingham states, that 'Mr. Thurston and himself were

then preparing what they hoped would be an impartial history of the case.'

The missionaries were writing at large, and about to send the continuation of their journal, by a Boston ship then in port, which would proceed by the way of Canton. These letters may be expected by the next arrival from that port; but we believe no arrivals are expected for some months.

The close of Mr. Bingham's letter is as follows: "We think an excellent spirit appears in the members of the church generally."

"By the Cleopatra's Barge, the Tartar and Lascar, we were happy to receive the communications, supplies, house-frame, &c. which you sent us. Accept our cordial thanks; and have the goodness to tender to the owners, Messrs. Bryant and Sturgis, the grateful acknowledgments of this mission for the very great favor they have so generously; bestowed on us.*

"Our schools are making desirable progress; the mission still prospers, notwithstanding its afflictions; the family is in health; our Sabbaths are pleasant; and the favor of the people, and the smiles of Providence, encouraging."

In a postscript Mr. B. says, that the fund for the support of orphan children, raised by subscription at the islands, amounts to £600, and that the plan is going on well.

REINFORCEMENT OF THE ARKANSAW MISSION.

We mentioned, in our last, the death of Mr. Hitchcock, an assistant missionary on his way to Dwight, in the Arkansaw country. The three, who were in company with him, proceeded on their way, and passed through Chillicothe, Ohio, in good health, about the last of October.

BOMBAY AND CEYLON.

By the Galatea, lately arrived at Boston from Calcutta, letters were received from Mr. Bardwell, then on board the Franklin, coming down the Hoogly, and bound also to Boston. Beside the melancholy news, contained in the obituary, Mr. B. mentions that his health had suffered from a return of the liver complaint.

While this sheet was in press Mr. Bardwell arrived in Boston, after a favorable passage. Though feeble when he left Calcutta, his health appears to be entirely recovered. Mrs. Bardwell, also, and their child, enjoy excellent health.

WESTERN AFRICA.

SIERRA LEONE.

We continue the extracts, commenced in our last number, illustrating the religious experience of the Christian negroes.

Their acknowledgments of Divine mercy.

"One man said—"Massa! I am like a dog who runs away from his master, and runs all about; but finds no house, no place to live; he

* These gentlemen kindly took the articles above-named, for the use of the missionaries, without freight.

gets hungry, and then comes again to his master; because nobody will take him in the house, and give him something to eat. I do the same. I run away from the Lord Jesus Christ; but I find no peace—trouble meets me every where, and then I must come back to the Lord Jesus Christ, for He only gives me rest."

Their jealousies over their hearts.

"After prayer, one morning, at which the church was nearly filled, I was followed by a Woman, who is a communicant, into my house. She there gave free course to the fulness of her heart. After she had wept bitterly for some time, she said—"The Lord has loved me so much, and that make me cry. My father was killed in war, and my mother die; and then the people dragged me about from one place to another, and sold me like a beast in the markets. Sometimes they could not sell me because I was so small; and then they wanted to kill me, but the Lord helped me." Wept again. "I feel all them words in my heart which you talk last night. You shew us how them people stand that have grace in the heart, and every word you talk me feel; and me want to cry, me feel what great things the Lord Jesus has done for me; and what hurt me and make me sorry is, because I love him so little." Wept again very much. "Yesterday, when I go to the Lord's Table, I feel so cold—that make me sorry very much." I endeavored to comfort her, and she went away weeping bitterly.

Method of securing domestic happiness.

"In visiting a sick communicant, his wife, who was formerly in our school, was present. I asked several questions; viz. if they prayed together—read a part of the Scripture [the woman can read]—constantly attended public worship—and lived in peace with their neighbors. All these questions were answered in the affirmative. I then asked if they lived in peace together. The man answered—"Sometimes I say a word which my wife no like, or my wife talk or do what I no like; but when we want to quarrel, then we shake hands together, shut the door, and go to prayer, and so we get peace again." This method of keeping peace quite delighted me.

OBITUARY.

Departed this life, the Rev. SAMUEL NEWELL, missionary at Bombay, of the *cholera morbus*, after an illness of only twelve hours. This sorrowful event took place on the 30th of May. No other particulars were communicated to Mr. Bardwell.

The death of Mr. Newell will be felt very tenderly by many friends of missions, in all parts of the world. He was one of the first, who offered themselves, for the service of Christ among the heathen. Soon after the Board of Foreign Missions was formed, he was received as a missionary, and, after various preparatory studies, embarked for the east in Feb. 1812. Not being permitted to stay in Bengal, he took passage for the Isle of France, where his beloved wife expired in Nov. of the same year. He afterwards spent some time in Ceylon, and pre-

pared the way for the American mission there. After the missionaries became established at Bombay, he joined them, and there remained, as a faithful laborer, till summoned away from this world of sin and toil.

Died, in the island of Ceylon, on the 7th of May, Mrs. SUSAN POOR, wife of the Rev. Daniel Poor, missionary at Tillipally. No particulars of her decease were known to Mr. Bardwell, except that she departed "in the triumph of faith." She was an excellent woman, and her loss will be deeply felt by the mission.

At Elliot, in the Choetaw nation, on the 13th of October, Mrs. JUDITH C. WILLIAMS, an assistant missionary.

Mr. Kingsbury, in the last letter received from him, thus describes her character. "Like our much lamented brother Fisk, she was an instance of uncommon devotedness to the cause, and of indefatigable labors. She literally wore herself out, in the discharge of the most fatiguing duties; and, we trust has gone to receive the reward of the faithful. Her memory will be precious to all who knew her."

DEATH OF DR. BOUDINOT.

DEPARTED this life, at Burlington, New-Jersey, on the 24th day of October, 1821, ELIAS BOUDINOT, Esq. L.L.D. in the eighty-second year of his age. On the 28th his remains were committed to the tomb, followed by a large concourse of family connexions, and by the most respectable inhabitants of the city of Burlington. Amongst the mourning friends who attended on this occasion, was a deputation from the Board of Managers, of the *American Bible Society*, consisting of General Clarkson, the Rev. Dr. Milnor, Messrs. S. Boyd, and Carow. The pall was borne by General Bloomfield, William Coxe, and Joseph Melvaine, of Burlington, and by Horace Binney, and Andrew Bayard, Esqrs. and Dr. Mease of Philadelphia. The body was conveyed to St. Mary's church, where a very appropriate discourse was delivered by the Rev. Dr. Wharton, and the whole ceremony was conducted with solemnity, order, and decorum.

As death has now set his seal on a character pre-eminent for talents, for piety, and for extensive usefulness, a just regard to public sentiment requires that the annunciation of such an event, should be accompanied with at least, a short retrospect of the life, and of the leading traits in the character of the illustrious deceased.

Dr. Boudinot was born in Philadelphia on the 2nd of May, A. D. 1740. He was descended from one of those pious Protestants, who, at the revocation of the Edict of Nantes, fled from France to America, to escape the horrors of ecclesiastical persecution, and to enjoy religious freedom in this favored land. He had the advantage of a classical education, and pursued the study of the law under the direction of the Hon. RICHARD STOCKTON, a member of the first American Congress, whose eldest sister he afterwards married.

Shortly after his admission to the Bar of New-Jersey, Dr. Boudinot rose to the first grade in his profession. Early in the revolutionary war, he was appointed by Congress to the important trust of Commissary-General of prisoners. In the year 1777, he was chosen a member of the national Congress, and in the year 1782 he was elected the President of this august body. In this capacity he had the honor and happiness of putting his signature to the Treaty of Peace, which for ever established his country's independence. On the return of peace he resumed the practice of the law. It was not long, however, before he was called to a more important station. On the adoption of the present constitution of the United States, the confidence of his fellow-citizens allotted him a seat in the House of Representatives of the United States. In this honorable place he was continued for six successive years. On quitting it to return once more to the pursuits of private life, he was appointed by that consummate judge of character, the first President of the United States, to fill the office of *Director of the National Mint*, vacated by the death of the celebrated Rittenhouse. This trust he executed with exemplary fidelity during the administrations of Washington, of Adams and (in part) of Jefferson. Resigning this office, and seeking seclusion from the perplexities of public life, and from the bustle and ceremony of a commercial metropolis, he fixed his residence in the city of Burlington. Here, surrounded by affectionate friends, and visited by strangers of distinction—engaged much in pursuits of biblical literature—practising the most liberal and unceremonious hospitality—filling up life in the exercise of the highest Christian duties, and of the loveliest charities that exalt our nature—meekly and quietly communicating, and receiving happiness of the purest kind; he subsisted, and has left such a character, as will forever endear his memory to his friends, and do honor to his country.

Prior to the revolution he was elected a member of the Board of Trustees of New-Jersey College. The semi-annual meetings of this respectable body, he always attended with punctuality, unless prevented by severe indisposition. At the time of his decease he was the *senior* member of this corporation. The liberal donation he made it during his life, and the more ample one in his last will, must be long remembered with gratitude by the friends of science.

But while anxious to promote the interest of literature, he was not unmindful of the superior claims of religion on his remembrance and his bounty. Attached from principle and habit to the religious denomination of which he was so distinguished a member, he has been most liberal in his testamentary donation to the *General Assembly* of the *Presbyterian Church*, and to their *Theological Seminary* established at Princeton.

But as his mind, unshackled by bigotry or sectarian prejudice, was expanded by the noblest principles of Christian benevolence, he has also very liberally endowed various institutions whose object is to diffuse more widely the light of revealed truth—to evan-

gelize the heathen—to instruct the deaf and dumb—to educate youth for the sacred ministry—to advance knowledge, and to relieve the wants and miseries of the sick or suffering poor.

To those of his fellow-citizens, however, who are peculiarly interested in the wide circulation of the sacred Scriptures, perhaps the chief excellence in the character of the deceased, is the *ardent and affectionate zeal* he displayed in the *Bible cause*. The efforts he at first made, notwithstanding the infirmities of age, and much unexpected opposition, to establish the *American Bible Society*—his munificent donation to this institution at its organization—his subsequent liberality to aid in the erection of a *depository*—the devise of a large and valuable tract of land—and the deep and undiminished interest he has taken in all the concerns of the *National Society* ever since he was chosen its President—while they spread his fame through every region of the globe, will consecrate his memory to the hearts of his fellow-citizens in America, and his fellow *Christians* throughout the world.*

But if his public services, and his private worth, claim the tribute of general esteem and affectionate remembrance; the closing scene of his life is not less calculated to console his friends under the heavy loss they have sustained, than it is to edify and support the departing Christian.

In the full possession of his mental faculties, and in the assured persuasion of his approaching dissolution, his faith was firm—his patience unexhausted, and his hopes were bright. While with paternal solicitude he exhorted those around him to rest on the **LORD JESUS CHRIST**—as the only true ground of trust—while with solemnity and tenderness he commended a dutiful and affectionate daughter,—his only child,—to the care of his surviving friends; with humble resignation, he expressed his readiness—his “desire to depart in peace to the bosom of his Father in heaven;” and the last prayer he was heard

* To this account, which is extracted from the *New York Daily Advertiser*, we add, that Dr. Boudinot was chosen a member of the American Board of Commissioners for Foreign Missions, at the annual meeting in 1812. The next year, not being able to attend the annual meeting, he sent as a donation a bill on London for 100 pounds sterling. In 1814, the Board meeting at New Haven, he was present, took a very active part in its deliberations, and showed a very cordial interest in its object. Repeatedly afterwards, when he met with the agents and officers of the Board, he discovered the same warm attachment to the cause. When three Cherokee youths were brought to the Foreign Mission School, in the summer of 1818, they spent a night at his hospitable mansion; and one of them, with his permission, took the name of Elias Boudinot. The same youth, having become hopefully pious in the mean time, not long since made a visit of two or three weeks to his venerable friend, who always took particular delight in every attempt to meliorate the condition of the American Indians.

Ed. Miss. Her.

to articulate, was,—“**LORD JESUS, RECEIVE MY SPIRIT.**”

TESTIMONIAL OF AFFECTION. *From the Minutes of the Managers of the American Bible Society.*

The Board of Managers of the American Bible Society, while, in common with their fellow-citizens, they sensibly feel the loss which the Christian community has sustained in the removal, by the death of the Hon. Elias Boudinot, of one of its most valuable members, have reason more especially to lament that which their institution has suffered in being deprived of its venerable President.

When the Managers carry back their recollection to the period which preceded the formation of this Society, and review the laborious and persevering efforts of Dr. Boudinot to accomplish the interesting object; when they consider the noble example of beneficence which he soon afterwards presented in the generous donation of ten thousand dollars to its treasury, and one thousand dollars since towards the erection of a Depository; the unremitting interest, which, under the pressure of acute bodily suffering, and the infirmities of advanced age, he continued ever afterwards to evince in its concerns; his great exertions, notwithstanding the personal inconvenience and pain to which it subjected him, to attend its scatred anniversaries; the dignity and amiableness with which he fulfilled the duties of the Chair: and the pious and affectionate counsels supplied by his official communications; they deeply deplore the chasm that has been made in their body by this affliction bereavement. To the will of an all-wise Providence it becomes them to feel unsigned submission, and to accompany this act of duty with the expression of their grateful acknowledgments to a merciful God for his goodness, in prolonging beyond the ordinary measure of human life that of their illustrious patron; in permitting him to witness the rapid growth and prosperity of the cherished object of his affections; in conveying to his heart the consolations of that blessed Book which he had made the standard of his faith and the rule of his conduct; and in enabling him to close a well spent life with the full hope, through the merits of his Savior, of a blissful immortality beyond the grave. The Board of Managers would not only derive from these cheering recollections consolation for their loss, but incitement to an increased measure of exertion in that work which so engrossed the affections of their lamented President, and, while they are diligently employed in diffusing abroad the Word of Life, encouragement in seeking to realize for themselves its inestimable benefits.

With the mourning daughter of their deceased friend, for so many years the partaker of his joys and sorrows, the companion of his journeys, and his amiable assistant in well-doing, the members of this Board sincerely sympathize; and they respectfully transmit to her this feeble expression of their feelings towards her venerable parent, as evidence of the affection with which they wish to embalm his memory, and the sincerity with which they condole with her under the bereavement she has experienced.

